This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3433 07029375 2

DR. BOARDMAN'S ANNIVERSARY SERMONS

(Boardman)

Z\Z

TWO SERMONS:

PREACHED ON THE

Twenty-Fifth and Fortieth Anniversaries

OF THE

AUTHOR'S PASTORATE.

BY

HENRY A. BOARDMAN, D. D.

Tenth Presbyterian Church, Philadelphia.

PHILADELPHIA:
INQUIRER BOOK AND JOB PRINT, 304 CHESTNUT STREET.
1873.

PREFATORY NOTE.

The Committee having this publication in charge, have instructed me that the Congregation wish to preserve, in connection with the Anniversary Sermons, certain papers which they deem essential to the History of the Tenth Church. The papers so designated, and which are referred to in one or both of the Sermons, are accordingly printed in the Appendix.

The Committee further inform me that the interest expressed by my people in the extract given in the second discourse, from my "Inaugural Sermon," (May 10th, 1833,) was so marked, as to justify them in imperatively requiring that more of that sermon be placed within their reach. Some further quotations are therefore added.

A few paragraphs, on various topics, omitted in the delivery, are included in the sermon of the Fortieth Anniversary.

Philadelphia, Nov. 13th, 1873.

SERMON I.

"So will I compass thine altar, O Lord: that I may publish with the voice of thanksgiving, and tell of all Thy wondrous works."—Psalms xxvi. 6, 7.

As I appear before you this morning, my mind goes back irresistibly to the scene presented in this house on a Friday evening, just twenty-five years ago.* The Presbytery to which the church belonged was convened here, and with it a crowded auditory, who had come together, as might be, to indulge a rational curiosity, or to testify their Christian sympathy in the solemnities of that hour. In such a presence, after an impressive sermon by my venerable predecessor in this pulpit, I knelt in yonder aisle and was ordained to the ministry, "by the laying on of the hands of the Presbytery;" after which, I was installed as the Pastor of this congregation. The aged preacher, yielding to accumulated bodily infirmities, has long since ceased from all active ministrations; and the voice which *charged* you to be

* November 8, 1833.

faithful to your trust, is silent under the pressure of a living death. Of the hands which were first lifted in response to the prescribed demand, "Do you profess your readiness to take this man to be your minister?" and then, as the benediction closed, were stretched forth to give me a generous and hearty welcome, many are paralyzed in the grave, and still more are dispersed over the broad earth. Only here and there, as I look around my congregation, do I recognize one who participated in the services of that evening, and went home to offer at the household altar a prayer for the youthful Pastor who had dared, possibly unsent of God, to assume a charge so disproportionate to his years and his powers.

What my own emotions were on that evening I could not well express. It is, under any circumstances, a transaction of deep solemnity for a man to be ordained to the sacred ministry. But for a young man to exchange the training and tutelage of the Theological Seminary for the official care and oversight of a metropolitan church—to enter, wholly inexperienced, and with scant resources of every kind, upon a Pastorate involving labors and responsibilities like this—you may well suppose that such a transaction would stir his nature to its lowest depths

and make him feel, with the apostle, "Who is sufficient for these things?"

You have a right to know how I came to take upon myself a burden to which I was so unequal. I cannot relate it in a sentence or two. Nor can I do justice to the present Anniversary without saying much more about myself than is agreeable to my feelings. There are occasions, however, when a Pastor may be allowed to refer to his own experience as illustrating the mystery of God's providence. Your kindness will excuse me if, after spending a quarter of a century with you, I devote an hour to the recital of some personal reminiscences not altogether alien from your own history as a congregation.

Let me premise, for the information of families who have but recently united with us, a very concise statement respecting the origin of the church. The merit of proposing the erection of a church on this spot, is due to the late FURMAN LEAMING. Mr. Leaming associated with himself five other gentlemen, viz., Messrs. JOHN STILLE, of the Second Church, GEORGE RALSTON and JAMES KERR, of the First Church, and WILLIAM BROWN and SOLOMON ALLEN, of the Sixth Church. Through the liberality and energy of these six Christian men, the work was accomplished. The corner-stone was laid with appropriate ceremonies

by the late venerable Ashbel Green, D. D., on the 8th day of August, 1828. On the 24th of May, following, the first sermon was preached in the Lecture-room by the Rev. Derrick C. Lansing, D. D. The building was completed on the 7th of December, 1829, and opened for worship on the ensuing Sabbath.

On the 12th of March, 1829, Messrs. Furman Leaming, John Stille, and James Kerr were elected Ruling Elders. On the 11th of May, of the same year, the church was received under the care of the Presbytery of Philadelphia. On the 9th of November following, the Rev. THOMAS MCAULEY, D. D., of New York, was elected Pastor of the Church, and duly installed on the 17th of December. After remaining here three years, during which period his labors were greatly blessed, Dr. McAuley resigned the Pastorate (in Jan., 1833) and returned to the city of New York. In the Spring of the preceding year (1832) Dr. McAuley had seen fit to unite with the Second Presbytery of Philadelphia, and the ecclesiastical relations of the church were transferred to that body. This Presbytery had been formed by the General Assembly on the principle, not of geographical lines, but of "elective affinity," with a view of allaying the controversy, already commenced here, which afterwards culminated in the disruption of the Presbyterian

Church. The congregation remained without a Pastor until the autumn of that year—having, at the time, a communion roll of two hundred and ninety-two members.

Indulge me now with some personal recollections, which I should not think of uttering except in the presence, if I may so speak, of my own household; and some of which will be new even to you.

Having become a student of theology at Princeton in the fall of 1830, I was licensed to preach the Gospel by the Presbytery of New York, in April, 1833. Returning immediately to the Seminary, it so happened that, under the system of rotation then observed at Princeton, it fell to the lot of the venerable Dr. Alexander to preach in the village church on the ensuing Sabbath evening. Knowing that I had come back with my License in my pocket, nothing would answer but that I must take his place. You may well imagine how such a proposal would strike me, and how earnestly I tried to escape from the service. But he was inexorable. I must go with him to the pulpit, and preach my *first* sermon to a congregation assembled to hear Dr. Alexander. It was not a pleasant ordeal. But as I look over the sermon (1 Cor. iii. 18, "Let no man deceive himself,") preached then for the first and last time, I have the satisfaction

of knowing that, greatly defective as it is in many respects, it is replete with Gospel truth, and addressed to men's consciences with as much point and solemnity as any discourse I have written since.

During the remaining four or five months of my stay at Princeton (the course then closed in September), I had the usual experience of Seminary students in their Senior year, as regards proposals for a settlement. But of the various invitations sent to me from different parts of the church, there were only one or two which occasioned me any serious perplexity. I was urgently pressed by the Pastor of one of the oldest and most important Reformed Dutch Churches in the city of New York, to become his colleague. This I declined. And then, in the face of my personal remonstrances, a call was sent me from one of our own churches in that city. The circumstances attending this call were so marked, that the congregation felt themselves at liberty to urge the acceptance of it with great persistency; and it cost me several weeks of anxiety, before I could finally decline it.

One thing only I had regarded as settled in my own mind, respecting my future location: At an early period in my theological studies, I had resolved, even should the opportunity present itself, not to go

from the Seminary to a large city. I preferred a rural congregation as a matter of taste and feeling; and my deliberate judgment had ratified the preference. But we are all led in paths which we know not. I had my plans, and God had his purposes. In the end, I did the only thing which I had made up my mind, in respect to a settlement, I would not do.

The Session of this church invited me to supply their vacant pulpit. The first Sabbath I preached here was July 28, 1833. The sermons were from Luke vi. 43–45, and Isaiah i. 2, 3. Three weeks after, August 18, I again preached for them, from Rom. i. 16, and Eccl. viii. 11. On the 2d of September, the congregation came together, and with entire unanimity and cordiality, resolved to invite me to become their Pastor. Here was a new and most important question to be met. I referred it, after seeking wisdom from above, to our Professors. With one voice they said I ought to accept the call. In the end, I did accept it—not without many misgivings, but satisfied that the pillar of cloud had moved in this direction, and that there was neither peace nor safety except in following it.

It was one of the incidents of my visit to the city in August, that the Rev. Dr. Green waited upon me, and inquired whether I would consent to entertain a

call from another of our principal churches here, which was also vacant. I respectfully declined the overture.

My ordination and installation had been fixed for the 8th of November, and so advertised in the public papers. On reaching the city, perhaps the very day before this, I found myself brought at once and unavoidably into that burning polemical atmosphere which continued to enwrap our churches for several years after. It has already been mentioned that this church was now connected with the Second Presbytery of Philadelphia. This Presbytery, as comprising the *New School* elements of our denomination here, was obnoxious to the Synod of Philadelphia; and the Synod had just dissolved it on the eve of my arrival. The Presbytery appealed to the General Assembly; and, by the constitutional force of the appeal, its life was prolonged until the case could be finally issued. But the question was, "Ought I to join a Presbytery, and be ordained by it, which was in this delicate position?" The leading men of the congregation, its founders even, were divided on this point; and some of them displayed a degree of feeling in discussing it with me, amounting almost to acerbity. This was sufficiently embarrassing within twenty-four hours of the time publicly announced for the ordination; and

the trouble was not mitigated by a most unexpected visit from the Moderator of the Synod, the Pastor of a country church, and an entire stranger to me, who sought me out at my lodgings and, with many words, endeavored to convince me that it would be extremely unwise and irregular for me to allow the service to go on. You can readily imagine the state of painful perplexity into which I was thrown by these occurrences. Had there been time to hasten to Princeton for an hour, the burden would have lost more than half its weight. But that was impossible, and it was not a day of telegraphs. There was not a single Presbyterian Pastor in the city to whom I could look for counsel with any hope of obtaining impartial advice. But a gracious Providence relieved me. On my way to the city, I found on board the boat that man of God, whose praise was in all the churches, the late Rev. Dr. NEVINS, of Baltimore. He was to spend a day here with his friends. It occurred to me that he would be an unprejudiced judge; and I was sure he would appreciate the difficulties of my situation. I went to him as I would go to an elder brother, and opened to him my burdened heart. He entered into the matter with a genial sympathy, and counselled me to go forward. This was enough. I conferred no more with flesh and blood; and the tie

was formed which, by God's mercy, has now bound me to you for a quarter of a century.

I say, "has bound me to *you*." In one sense, this language is sufficiently accurate; for churches retain their identity, whatever changes may occur among the individuals who compose them. But it is one of the affecting experiences of this day that I should find myself surrounded by a congregation radically different from the one which received me on that memorable evening. No one can be aware, except by giving special attention to the subject, how constant and potential is this law of change which controls the destiny of congregations in large cities. It escapes observation, partly because the process is silent and gradual, and partly because there are ordinarily no social bonds like those which clasp the members of a rural church together, and make the removal of a family an incident to be known and talked of through the little community. In our country, especially, these mutations go on with a certainty and rapidity which must be unknown in most other lands. Nations are like men: in their childhood, fond of change; in their old age, covetous of repose. A youthful nation like ours cannot be at rest. Never content with the present, its eyes are roving abroad to see how it may better its condition. And with our vast territory, and

the countless avenues open to political ambition, to mechanical ingenuity, to commercial enterprise, and to luxurious self-indulgence, the inducements and facilities for indulging this propensity are too inviting to be resisted. Add to this, the influence of taste and preference, of misfortune and affliction, and of the numerous subordinate agencies which inhere in the social compact and shape its growth, and we shall have an adequate explanation of the changes perpetually in progress in our congregations.

I came in 1833, as just stated, to a church of two hundred and ninety-two members. Of these there are but thirty-seven remaining. All the Elders who constituted the Session, and their three associates in founding the church, are dead. Of the families I found here, there are but two which death has not entered, and only six in which one or both of the heads have not been removed. In so far as can be ascertained, one hundred and fifty-eight persons in the communion of the church have died within the period specified. The number of deaths in the *congregation* since January 1, 1841 (there is no record beyond that), has been, of children, sixty-eight, adults, one hundred and ninety-five; total, two hundred and sixty-three—an average annual mortality of fifteen.

The number of additions to the church during this

quarter-century has been one thousand and sixty-eight; to wit: four hundred and ninety-three by certificate, and five hundred and seventy-five by examination—an average accession of eleven (nearly) at each of our *one hundred* communions. The present number of communicants in actual attendance is about four hundred and fifty.

The largest additions by examination have been, in their chronological order, as follows: In March, 1835, twenty-three; March, 1838, thirty-four; March, 1840, twenty-eight; March, 1841, seventeen; March, 1843, thirty-one; June, 1852, sixteen; March, 1855, fourteen; June, 1858, forty-one. At several of these periods the Spirit of God has been manifestly present in the congregation, with unusual power. His sacred influences have come down, not as in the fire and the earthquake, but "like rain upon the mown grass, as showers that water the earth." The souls of his people have been refreshed, and sinners have been converted from the error of their ways. These visitations of the Divine mercy, as will appear by the statistics just recited, have, almost without exception, occurred in the winter or spring of the year. The providence and grace of God work in harmony. And the result just indicated can surprise no one who is familiar with the social and commercial life of a great

city, and accustomed to trace out the religious tendencies of the annual dispersion of the inhabitants in the warm season.

But while we are grateful for these times of refreshing with which it has pleased God to brighten our path, let us not overlook the important fact, that the church has grown rather by steady, gradual accretion than by revivals of religion. This unquestionably is the established plan of the Divine government. He has his set times to favor Zion; and glorious times they are. We should never give over praying for them, until he has established and made Jerusalem a joy in the earth. But we have no Scripture warrant for placing our chief dependence upon revivals. The church has been mainly perpetuated by means of faithful parental instruction, and through the stated ministrations of the sanctuary. Where these two agencies are duly employed, and sustained by the fervent and habitual prayers of God's people, the work of conversion will be always going on. And it is this constant, healthy growth which every church should desire, and to which every Christian is bound to lend his influence.

The ordinance of Baptism has been administered by the Pastor to five hundred and ninety-eight children and one hundred and five adults—in all,

seven hundred and three persons. He has solemnized the rite of marriage two hundred and twenty-two times. His visits have been from three hundred to five hundred annually—an aggregate, say, of ten thousand during his ministry.

I have no *data* within my reach, which would enable me to present even an outline history of our *Sunday Schools.* But I think I am quite within bounds when I express the belief, that some eight thousand children must, within the last twenty-five years, have been brought under religious instruction in the various schools connected with this congregation. Besides the parent-school, the Sabbath School of a declining church in Southwark was, many years since, resuscitated by the labors of some of our members. A corps of faithful teachers from here sustained, for a term of years, a flourishing school in the North Western part of the city, which was relinquished only because it was found impossible to procure a Hall in which it could be continued. The first *Night-school* in our city for the gratuitous instruction of young men was established, it is believed, by a few gentlemen of our congregation. This laudable example was, after a while, followed by our municipal authorities. Night-schools were, with great advantage to the city, engrafted upon our Public School system,

and have since been introduced into Boston and other cities. And, to close this series, you have for sixteen years sustained that admirable Sunday School in Moyamensing, which has, within the last month, expanded into a church, and received here, within these walls, its first Pastor.*

No one may presume to trace the vast and intricate results which must flow from these various efforts. It is matter of record, that they have already, by God's blessing, brought many souls to Christ; and that they have exerted a wholesome influence upon some thousands of others. But there is a different aspect in which the present occasion brings them before us. They indicate the character of the church. They show that, on some limited scale at least, Christian activity has been the law of our household. I dare not say that this has been the paramount law with us:—would that it had been. But I may and do assert that, while as a church we have been very slothful and lukewarm, there has always been a leaven here of the right kind—a body of faithful disciples, of both sexes, who have never forgotten our Saviour's words, "Ye are the light of the world;"

* The Rev. Willard M. Rice was ordained to the ministry and installed as Pastor of the "MOYAMENSING PRESBYTERIAN CHURCH," on Monday, October 18, 1858.

"Ye are the salt of the earth;" "It is better to give than it is to receive." They have not been content, like the arid desert, to drink in the rain and the sunshine of heaven, and make no return. Refreshed with the bread of heaven and animated by the love of Christ, they have gone forth in quest of the needy and perishing, and gathered them into schools, and taught them the words of eternal life. In this work of benevolence they have not only communicated, but received, benefit. The measure which, in their noble philanthropy, they meted out to others has been returned sevenfold into their own bosoms. It has kept alive the fervor of their piety, and made them an example to the rest of us; and, so, they have brought back from their rude mission-fields, sheaves of blessing which have relieved our penury and helped us in our welfare. Had they nothing to show for their exertions outside these walls, this church has profited by their labors beyond the power of common language to express. And the lesson which a Pastor must long, in such circumstances, to impress upon every one of his people, is that familiar but too often neglected one, "Go, thou, and do likewise."

It is not essential that I should speak in detail of what the church has done for the cause of Christian benevolence. The pecuniary resources of the con-

gregation have varied at different times, as the disposition certainly has, to devise liberal things for the spread of the Gospel. I may be allowed to specify two instances (the erection of a new church will be noticed by and by), in which your liberality displayed itself in a somewhat pre-eminent way. The first of these was at the semi-centenary commemoration of 1839. Our church then celebrated the Fiftieth Anniversary of the organization of the General Assembly; and the funds collected on that occasion as a thank-offering to God, were applied to the endowment of the Board of Publication. Your share in that thank-offering amounted to nearly eight thousand dollars; the largest sum contributed by any church in our connection. Again, when it became necessary in 1845 to complete the endowment of the Princeton Theological Seminary—a work achieved by the able and *disinterested* exertions of my tried friend of more than thirty years, who is providentially with me to-day*—you attested your attachment to that revered School of the prophets, and your love for the doctrines inculcated there, by a prompt and generous offering of between six and seven thousand dollars, exceeding that of any church except one in our body. It is grateful to record facts like these. But candor

* The Rev. CORTLANDT VAN RENSSELAER, D. D.

may demand a further statement. We do not always respond in this way even to the most meritorious appeals. Many who were once ensamples to the congregation in this respect, have been taken from us by death or otherwise. It is incumbent upon those who have come in to occupy their places, to see that the standard of liberality amongst us be not lowered. It is a Divine aphorism, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." It is a remarkable expression, he "*lendeth unto the Lord.*" It will be well for us to inquire into its meaning now; and to ponder also those wonderful words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Let these truths be once enshrined in our hearts, and there need be no further solicitude about the tone of Christian liberality here.

There is one other department of labor which it would be inexcusable to pass over, even in this hasty retrospect. I mean the "*Dorcas Society*" of the congregation. The idea associated with this ancient and honored name is simply that of providing clothing for a certain number of poor women and children. Your benevolence has taken a wider sweep. After clothing all the needy at our doors, you devote the

winter's cheerful industry to the families of our faithful and often suffering Missionaries at the West: and with what signal, and I may add, unrivalled energy you prosecute this good work may be seen by the following statistics. Since the origin of the Society in 1836, you have provided for destitute children and families at home, ten thousand three hundred garments. The Society commenced working for the Missionaries in 1844. Within these fifteen years, you have sent to these men of God and their families eighty-nine large boxes, containing about sixteen thousand articles of clothing. The estimated value of these boxes for the last four years, was six thousand dollars. The total number of garments prepared for both classes of objects, from the beginning, is upwards of twenty-six thousand. I know you will say, "Give God the glory." I *do* give Him glory. But I also "glorify God *in you*." I cannot repress the pride and pleasure which I feel, in recalling the munificent fruits of this enlightened and efficient labor on the part of the ladies of my congregation. I am ready to say, "Many daughters have done virtuously, but thou excellest them all!" Certainly if the same admirable system which you pursue were adopted in any considerable number of the congregations of our towns and cities, not only would every

mission-family in our domestic field have its wants amply supplied,. but new bonds of sympathy and prayer would link them to the church at large, and greatly augment their capacities for doing good.

Allusion has been made to our *colonies.* The obligation resting upon congregations which God has been pleased to prosper, to extend the means of grace to the destitute around them, and, whenever practicable, to establish new churches, would seem to be too obvious to require argument. It is, no doubt, very pleasant for a people who have a Pastor to their liking, to sit down and enjoy his ministrations without concerning themselves, except by an occasional contribution, about the wants of their destitute neighbors. But this is not "the mind which was in Christ." Real Christianity is, like leaven, essentially active, diffusive, and assimilating. And, if needful, it will make sacrifices sooner than forego the duty and pleasure of sharing its good things with others. It was observed a moment or two ago, that there had always been something of this spirit here. For myself, I may say, it had been for many years my anxious wish that the church should colonize. In the winter of 1846–7, I devoted a good deal of time and attention to a plan for establishing a church on Logan Square. In connection with two or three gentlemen

of my church, who entered heartily into the scheme, I explored that part of the city. We selected a lot of ground most advantageously situated. Several conferences were held at my house and elsewhere; and, in the end, the plan failed only because it was not met in a spirit of corresponding liberality by parties residing in that vicinity, and who would have been personally benefited by the enterprise. Thus Logan Square was lost to us. But the *idea* was not abandoned.

On the evening of the 20th of January, 1852, a considerable number of gentlemen belonging to the congregation, met by invitation at my house, to consider the subject of "erecting a new church west of Broad Street." At this conference, it was urged that our church had been overflowing for several years; that a new church of our order was imperatively needed in the city; that without such a church we could not maintain our proper relative position among the evangelical denominations of the city, nor should we be doing our part towards supplying the spiritual wants of the community; that the signal harmony and prosperity we had enjoyed demanded this return at our hands, as a token of our gratitude to the Giver of all good; and that there was every reason to believe that a strong colony from our own congregation, uniting

with other families in the neighborhood which might be selected, could, by the favor of Providence, accomplish the desired end without detriment to existing churches, and with large advantage to the general interests of religion. I need not rehearse the sequel. The WEST SPRUCE STREET CHURCH was erected; and the church itself was organized on the 3d of April, 1856. Great praise is due to the colony of thirty-four communicants and their associates, which went out from us on that occasion, and especially to those noble minded Christian men by whose liberality and zeal this work was accomplished. The hundred thousand dollars they have "lent to the Lord," will come back to them and their children with large interest. It is written in the bond, "that which he hath given will He pay him again." And heaven and earth shall pass away before this pledge can fail.

Our second colony, that of October 11th, has but just left us. They have gone to a different field, but on an errand consecrated by the Saviour's own example—to preach the Gospel to the poor. Difficulties they expect to encounter, but they are not intimidated. They go, as they believe, at the Master's call; and this is all the warrant they demand. They have His promise, "Fear not, for I am with thee; be not dismayed, for I am thy God." Putting their trust

here, they expect to succeed. And I believe, by God's blessing, they will succeed.

You have been instrumental, then, in founding two new churches. Of the manifold means and methods for doing good, none can exceed this. For an evangelical church is God's own institution. It is permanent. It comprehends all other elements and appliances for promoting Christianity. It is a sun which radiates light and life in every direction; a fountain whose living waters will flow on forever. You have done a good work in sending these two half-tribes over Jordan. Never forget that they are still part of the household and, as such, claim an interest in your sympathies and prayers.

As a general rule, no church can be considered as fulfilling its design, which is not endeavoring to furnish some candidates for the sacred ministry. The neglect of this duty on the part of Christian parents, has been one of the prominent sins of the church for the last score or two of years. A better day seems now to be dawning. A throng of young men have suddenly come forward, with the humble, grateful cry upon their lips, "Lord, here am I: send me." May it prove the harbinger of a new and blessed era for the church.

It is pleasant to know, that our own church has not

been entirely remiss in this matter. Within the period embraced in this review, there have been fourteen young men connected with the congregation, who have devoted themselves to the ministry. Of these, three came to us having this object already in view. Three who made their profession of religion here, relinquished, perhaps I might say, brilliant prospects at the Bar, as several gave up other pursuits, in order to become ambassadors for Christ. Two, who spent a considerable time with us—one of them brought hither as a student of medicine, by a good Providence, that he might find a Saviour and serve him in the ministry of reconciliation—are held in high esteem by the Church as learned and laborious foreign Missionaries; to whose names it were ungrateful not to add that of an intelligent and lovely Christian woman, of our communion, the wife of one of our leading Missionaries in China. This band of ministers are preaching the Gospel with ability and fidelity, some of them in situations of great influence and responsibility. To a Pastor's heart, few things could be more comforting than the reflection, that God may have employed his feeble and unworthy agency in raising up one and another to hold forth the word of life to the perishing, after his own lips shall have been sealed in death. God grant that our church may

abound, as it ought to do, more and more in this so needful work. And may His choicest blessing rest upon those beloved brethren who have gone forth from us to preach the unsearchable riches of Christ.

> "May they that Jesus whom they preach,
> Their own Redeemer see;
> And watch THOU daily o'er their souls,
> That they may watch for THEE!"

I have stated that, immediately on arriving in this city, I found myself in the presence of that great controversy which resulted five years afterwards (1838) in a division of our Church. The theological questions involved in this controversy, had agitated the country for several years. All New England was convulsed with disputations about the "New Haven divinity." And as that theology had crossed the border and intruded into our household, alarm and apprehension followed in its train. It was not, as many alleged, a mere war of words. It took hold upon the central truths of the Gospel, such *e. g.* as original sin, the atonement, regeneration, and justification, together with the whole subject of moral agency and human accountability. Sentiments were propounded on these fundamental topics which contravened the plain teachings of the Scriptures, and which no dialectic skill could reconcile with the Confession and Catechisms of the Presbyterian Church.

It must not be supposed, however, that all who arrayed themselves on the side of the "*New School*," espoused these errors. When the lines came to be drawn, many were carried to that side by local and personal considerations, who had no sympathy with the "New Divinity;" as others were, who adopted it only in some very qualified form. But unquestionably it was a contest which involved both the purity of our faith, and the integrity of our ecclesiastical polity. Two incompatible systems of doctrine, and two no less irreconcilable theories of ecclesiastical authority and policy, were struggling for the mastery. For five years the issue remained doubtful. The opposing parties marshalled their forces annually at the General Assembly; and with varying fortunes. Majorities vibrated. In place of the harmonious and delightful proceedings which now mark the yearly convocation of our Supreme Judicatory, it was then an arena for fierce debate and parliamentary management. The giants of the church were there; and they were not men to play with foils.

Interpreting the facts by the light of subsequent history, the composition of the two parties, viewed in the aggregate, is equally palpable and significant. Allowing for numerous individual exceptions, it was virtually a contest between Presbyterianism and Con-

gregationalism; or certainly between those whose training had made them decided and earnest Presbyterians, and others who had adopted our standards in a loose and general way—"for substance of doctrine." Adhering, in her maturity, to a policy adopted in her youth simply for missionary purposes, our church had kept open the door into the ministry so wide and for so long a time, that some hundreds of her pulpits were filled by men who, however exemplary in other respects, had no paramount attachment either to her faith or her government. It was in keeping with this character, that they should steadfastly resist all efforts of the Church to foster her own benevolent institutions, as distinguished from voluntary societies. The *Presbyterian* theory was, that the Church should have her own Boards of Missions and Education; Boards of her own creation, and responsible to herself; that she might superintend the training of her ministers and direct her missionary operations at home and abroad. The counter view was, that all these interests ought to be conducted by existing Societies of a mixed nature, partly Presbyterian and partly Congregational, which, having no ecclesiastical character, were in a great degree independent of ecclesiastical control. This question and that of doctrine, constituted the two cardinal issues on which the con-

test was waged. It is gratifying to know that, after twenty years' further experience, our brethren of the other branch of the Church have admitted their error. Their General Assembly has found it indispensable to self-preservation to establish Committees for conducting the work of Education and of Missions, on the identical principle of our Boards.

These facts involve no disparagement of Congregationalism as such. Nor is it designed to intimate, by this historical review, that Congregationalists ought not to be welcomed to our churches. Some of our ablest and best Pastors have come to us from that body. We have in our communion thousands of faithful Christians reared in Congregational churches. I wish we might have tens of thousands more. And I would fain hope that the friendly relations subsisting between most of the Congregational bodies in New England and ourselves might be perpetuated. But when it comes to introducing men into the ministry of our church who have no special affection either for our doctrines or our order, the case is widely altered. Such an amalgamation is inexpedient for all concerned; and at the period of which we are speaking, it brought our beloved church to the brink of a precipice. A merciful Providence interposed and rescued it. The division which ensued

was followed by a law-suit. For three weeks the church stood at Cæsar's bar, while the momentous issue was pending, whether she was responsible to the civil power for ecclesiastical acts done by her own proper tribunals and within the scope of her own charters. A "momentous issue," I style it; because "it was a blow struck at the root of the great principle of our institutions, viz: that spiritual concerns are not to be interfered with by the civil power."* It was not our church only which was on trial, but every church in this Commonwealth. And had the verdict of the jury† been finally sustained, there would have been an end to religious liberty in Pennsylvania. But the Judiciary nobly vindicated the rights of conscience. After a brief six weeks the verdict was set aside;‡ and the whole case adjudicated on the broad principles of the Constitution under which it is our happiness to live.

How signally that decision has been ratified by a benificent Providence, in the unparalleled prosperity of our Church from the day the case was settled until now, it needs but a glance at our present condition to perceive. But I must not venture upon that field now. Let me return to our own history.

---

* The late HON. JOHN SERGEANT.

† March 26, 1839.

‡ May 8, 1839.

I had been no indifferent observer of the rising contest, during my Seminary-life. The "New Divinity" was my special study. For some years I had listened to the preaching of its two great expounders. One of them had invited me to become his theological pupil. I esteemed and honored them both. There were strong personal considerations to bias me in favor of the system. But when I came to examine it by the law and the testimony, I saw plainly that it was less a theology than a philosophy—an elaborate web spun of earth-born metaphysics, not a glorious system of faith deduced from the incorruptible word, and suited to the necessities of a race of sinners. This conviction, the fruit of long and patient investigation, was impressed upon my mind when I came here. But neither my age nor my circumstances would have justified me in taking an early and conspicuous part, as I was urged to do, in the existing controversy. My church, as already mentioned, had been transferred to the new Presbytery. Its influential members were divided among themselves on the pending ecclesiastical questions. I was the friend of all; they were all my friends. They were content to hear the Gospel from my lips; and it was one of the earliest of my pulpit-offices among them, to preach an extended series of carefully written sermons on

the doctrines of the atonement and regeneration, one design of which was to discuss the erroneous sentiments then prevailing on those subjects. Had I gone further, and made myself a partisan, or prematurely proposed a change in the ecclesiastical relations of the church, the congregation must have been rent in twain. As it was, we remained where we were until the Second Presbytery was dissolved by the General Assembly (1837), and then, church and pastor applied to, and were received by, the Presbytery of Philadelphia. At the meeting of the church held to decide upon this matter, there were some votes against the change; and a few excellent and useful men withdrew their certificates and united with other churches. But neither then, nor at any other time, were the harmony and tranquility of the congregation seriously disturbed. When it is remembered that our city was the theatre where the two great parties had their annual conflict, and that we were living in an atmosphere surcharged with the elements of strife, this result can be referred only to the special goodness of God towards us. It deserves this day our tribute of gratitude.

If it be asked, why I have introduced this sketch into my discourse, I answer, because it is the most important ecclesiastical transaction which has occurred

here during my ministry; and it could not have been passed over with any propriety. I have no desire to re-open the questions then settled; still less, to revive any personal antipathies or prejudices. I do not know of a single minister in our Presbytery who cherishes the slightest feeling of unkindness towards his brethren in the other branch of the church. I never hear them mentioned except in terms of respect and courtesy, and with satisfaction at the success with which God may be crowning their labors. The controversy is hardly ever alluded to in our clerical intercourse. It belongs now to history; and there we are content to leave it. The land is broad enough for the two Churches to pursue their respective plans without collision or jealousy. And the only rivalry between them should be, which shall do most for the salvation of men, and the glory of their common Redeemer.

One controversy suggests another. This also belongs to the record of the past quarter century; and as Providence was pleased to assign me some very humble part in it, I may be allowed briefly to speak of it.

I fear no challenge, when I claim it as one of the honorable characteristics of the Presbyterian Church, that however aggressive it may be in its demonstrations against worldliness and sin, and against false

religions of whatever name or creed, its spirit is eminently peaceful and fraternal towards all evangelical denominations. It is no part of the ordinary routine of our Pastors to preach against or about other churches. Their peculiarities are rarely mentioned, unless it be in a didactic form, by way of explaining some doctrine or rite of our own. Our readiness in co-operating with them for objects of common interest may be seen of all men, And we cordially bid them God-speed in all legitimate and scriptural efforts to promote the cause of Christ.

But if we are slow to attack, we know how to defend. Dwelling among our own people, and begirt with munitions of rocks reared by no mortal hand, we cannot allow our peaceful heritage to be invaded, without resenting and resisting it. It was so invaded at the period to which I refer—some fifteen or sixteen years ago. The *Oxford Tract* movement vivified the dormant elements of ecclesiastical pride and intolerance in the Church of England; and the controversy thus originated soon embroiled the Protestant denominations generally in Great Britain and America. The pretensions put forth by the sponsors of this movement were monstrous. They reached to the extreme of parcelling off the entire Christian Church among the Episcopal, the Papal, and the corrupt

Oriental Hierarchies. Outside of these limits there was no church, no ministry, no valid ordinances. The ministers of other denominations were unauthorized intruders into the sacred office, and their churches were schismatical organizations.

These sentiments were not breathed in a corner. They were proclaimed from the pulpit. They were sent forth from the press in every imaginable form, from the stately and learned octavo to the sentimental novel. They were scattered broadcast over the land. With proselyting officiousness, they were thrust, in private life, upon the members of other churches, who, not unfrequently, came to their pastors in perplexity of mind, as members of my church did to me, to seek counsel and instruction.

No alternative was left us. However averse to controversy, it was the most obvious of all duties to repel these attacks, and protect our people in the enjoyment of their hereditary rights and franchises. The ground which we stood upon, we occupied in common with nearly all the churches of the Reformation. Indeed, at the Reformation, *every* Protestant Church rejected the *jure divino* doctrine of Prelacy the English Church adopted that polity on grounds very different from those assumed by so many of its clergy in later times. To this day, Diocesan Episco-

pacy probably does not embrace among its supporters *one-fifteenth part* of the population of Protestant Christendom. That any portion of the Church should prefer and adopt it, as the most expedient and suitable system for themselves, is all well. No one will complain of this. We, certainly, who are of the great family of the Reformed Churches, can have no quarrel with them for building their walls on a pattern different from ours. Nor do we readily see why they should have any quarrel with us. We believe that their covenant God and ours is the same; that the same Redeemer died for us; that the same Divine Spirit dwells in both Churches; and that we are all travelling to the same heaven. We see in their communion many of God's dear children whose piety and zeal would be an ornament to any church. We honor their church for all that God has done through its instrumentality in behalf of the common salvation. We know no reason why there should not be perpetual amity and fellowship between us. And this, we are persuaded, is the sentiment of growing numbers in their own ranks, who revolt at the idea of their tribe, one of the least of the thousands of Judah, severing itself from the communion of the great body of God's Israel.

But, unhappily, at the period just indicated, an

arrogant and denunciatory spirit ran riot for a time through their body; and as it proscribed all other Churches, a general conflict was unavoidable. In common with other Pastors in our Church, I felt it my duty to deliver and publish a course of Lectures, exposing the unscriptural nature of these pretensions, and warning you against the devices employed to seduce you from your ancient faith. With the final results of the contest we are content.

This controversy, also, has now passed into the province of the historian. Let us hope that a fresh baptism of the Spirit may avert similar calamities, and draw closer than ever the bonds which should unite all, of whatever name, who love the Lord Jesus Christ. It will be time enough for the Churches to war with each other when they can find no more enemies of their common Master to turn their arms against.

I came to you, as I have related, direct from the Seminary. That twenty-five years should have passed since that eventful evening, sounds to me like a fable or a dream. It is only when I cast my eyes around me that I can realize it. An unusual thing it is—too unusual—for a Pastor to spend a quarter of a century with the same congregation. In my own case, it is the more remarkable because of the precarious health which has so often interrupted my

labors. The foundation of this was laid in a severe attack of sickness contracted on a necessary visit to the North, only two weeks after my installation. It has repeatedly led to a suspension of my ministrations for several weeks or months together; and in 1847, under imperative medical advice, I was obliged to spend a year in Europe. I felt that it was due to my congregation, before going abroad, to place my resignation in their hands. I can never forget the kindness with which you returned it to me, and the generous sympathy you expressed in my trial.

If I should say that various opportunities of a different kind have been thrown in my way for terminating this relation, I should only relate a common experience among Pastors. Few men, I suppose, spend twenty-five years in the ministry without being more or less approached with invitations to change their place of residence. Among the suggestions of this sort which have reached me, there have been some of a very attractive character; and one* which came to me so clothed with the authority of the Church, and so enforced by private solicitation, that the disposition of it became the most perplexing and painful

* The appointment of the author by the General Assembly of 1853, to the chair of Pastoral Theology in the Theological Seminary at Princeton, vacated by the death of the Rev. Dr. Archibald Alexander.—(*See Appendix.*)

question I have ever had to deal with. The occasion is too recent to require that I should do more than advert to it in this passing way. Let it suffice to state, that your own earnest and affectionate remonstrances, seconded by a formal appeal on the part of the leading members of the Bar, the Schools of Medicine, the men of science, and the chief merchants of our city, (the most remarkable incident, so I regard it, of my whole public life,) forbade me to leave you. I have seen no cause to regret my decision. I may not speak with confidence about my charge here; but, in all frankness, I believe that the result has been highly advantageous to the Princeton Seminary, and to our Church at large.

There are some considerations pertaining to the responsibilities and duties of a pastorate in a great city, and particularly in our own city, as distinguished from a congregation in the country, or in a small town, which naturally occur to the mind at a season like this, and it may be allowable to devote a few words to them. I refer, in general, to the wide sphere of labor which a minister in this position is expected to fill; and the variety of objects which invite or demand his attention. Even as regards the composition of his own congregation, there may be peculiarities which have an important bearing upon his ministrations. His people

are a constituent part of that concourse of human beings who go to make every large city a centre of mighty influence; and there may be among them some who have much to do in determining whether that influence shall be for good or for evil. Again, he preaches to numerous strangers. There must be some thousands of visitors and travelers in such a city every Sabbath, a large proportion of whom find their way to the sanctuary. In this way, a Pastor is constantly casting bread upon the waters. They stop long enough to hear a single sermon from his lips, and are gone on the morrow; but who shall say what untold treasures they may not have taken with them? Not only so, but he may have within the sound of his voice a different class of strangers; not transient wayfarers, but temporary residents. I refer, as you may suppose, to those admirable schools, academical and professional, which every season attract such large numbers of youth to our city—(for it is of our own city, I prefer to speak.) I have always regarded the Female Boarding-Schools connected with my congregation, as one of its most interesting and encouraging features. I have looked to them with some confidence, to see the fruit of our Sabbath services; and, by God's blessing, I have not looked in vain. They have shared, I think, in every revival we have enjoyed. And some-

times the dew has come gently down upon these fleeces, when the ground all around has remained dry. It is, let me add, one of the real pleasures of my occasional summer tours through the country, to meet with those—now, perhaps, happy wives and mothers—who hail me with true affection as a *Pastor*, and take me back to their school days in Philadelphia.

And then, these Schools of Medicine. Here are one or two thousand of young men pursuing their studies in our city for six months of the year. They are from every part of the Union. Their future influence, social and professional, must depend largely, under Providence, upon the training they receive here. It is no trivial responsibility to be concerned, even so far as their occasional attendance upon one's ministrations may go, in giving direction to a swelling tide of influence like this. That the agency of the pulpit is not always lost upon them, may be illustrated by the fact, that in two instances known to me, young men who came here to study medicine, were led in this house to exchange that profession for the ministry, and are now, one of them, as already noted, an accomplished and eminent foreign missionary, the other an active and useful Pastor in one of our principal cities. Why should we not expect beneficent changes like these to occur frequently? There must

be many pious young men in these medical classes, who have never even examined the question, whether it may not be their duty to enter the ministry. And how many are there who, if converted, might become burning and shining lights in the church!

But it is not only in the pulpit that we have to do with strangers. Besides the ordinary claims of hospitality which visitors expect at the hands of the resident Pastors, and which it is our pleasure to recognize, the medical reputation of our city makes it the Mecca of invalids. A very large number of these have been under my pastoral care, frequently for months together. My visits of this kind could be reckoned only by hundreds, perhaps by thousands. And I would not have had it otherwise. For what could I do, should I hear at last those piercing words, "I was a stranger, and ye took me not in: I was sick, and ye visited me not." Far from their homes, oppressed with disease, possibly drawing near to death, who would not deem it a privilege to go to these sufferers and, if so it might be, alleviate their sorrows and soothe their anxieties, by pointing them to the Lamb of God? There are no chapters in my experience as a minister, more affecting than some which relate to this subject. I could describe to you scenes of anguish which would move you all to tears; and

scenes of rapture which would thrill you with holy and grateful joy. But I must not detain you with such incidents.

I refer to these things, to illustrate the cares and responsibilities of a Pastor in a great city. But what you have heard is only the beginning. If you would know the whole, you must not only be familiar with his entire congregation, but you must understand his relations with the benevolent institutions of his own Church; the time he is expected to devote to the interests of education, and to the manifold metropolitan charities which need and deserve the countenance of the clergy; the endless interviews with the authors or agents of all sorts of good objects in each one of our thirty or forty States and Territories; and the mosaic-like correspondence he carries on with all manner of people from January to December. The sum of the whole is, that if a Pastor fulfil, even in any tolerable degree, the ends of his ministry, he cannot lead a *very* idle life. And, again, it should excite no surprise that so many Pastors break down under these accumulated labors—labors which in the principal churches of the European capitals are always divided among two or three ministers. The Protestant Episcopal Church in our country is gradually adopting the same system: there are probably some

present who will live to see it extensively introduced into our own communion.

There is another view of a pastorate in one of these great cities, to which my long residence here may justify me in adverting. In their social structure they differ essentially from all other communities. They are the centres, not simply of trade, and of politics, but of talent, of learning, of art, of eloquence. The liberal professions are there in their strongest array. They attract to themselves genius and enterprise of every type, and from every quarter. They are the seat of that great power in a free State, the press; the theatre of books and reviews, and of daily journalism, the pabulum of the masses. Everything is canvassed—politics, commerce, philosophy, religion—the huge alembic is forever seething and surging. Intense intellectual activity is the law of that miniature world. And within the last quarter of a century several new agencies have come into play, which have impressed upon the whole mass a greatly increased momentum.

Among these may be specified certain radical events in our political progress (it cannot be necessary to name them), which have conspired to develop more fully the inherent vigor and restlessness of our national character. Again, science has been popular-

ized to an extent unthought of at any former era. Nor can we overlook, in this connection, the founding of that new social institution, which promises to incorporate itself with our metropolitan life, I mean, Popular Lectures. This has grown, in part, out of a general craving for some species of entertainment more rational, and of better moral tendency, than dramatic performances. The indications are, that we are to have a body of *Lecturers* as a distinct and permanent profession. What the ultimate effect of such an institution will be, we have not as yet the requisite *data* for determining. With our limited experience, however, it is quite apparent that it will combine the good and the bad, like most other human contrivances. It is at least certain, that the business will be largely taken up by men of showy parts and facile elocution, the sponsors, often, of grave errors in religion or in morals. Orators of this description will find ready employment at the hands of men who get up courses of Lectures for private gain, and who are indifferent to every question but that of the profits. To them, it is all one whether their rhetoricians declaim truth or error, deism or pantheism, Paul or Spinoza. They would as soon seed the ground with thistles as with wheat; or have the fountain they open at the very heart of a great city, send forth hemlock, as

living water. Like the British opium dealers in China their aims are purely mercenary; and so they make money, it is no concern of theirs who are poisoned and who not.

That professional Lecturers generally have been, or are likely to be, of this description, is not asserted. The class already comprises men of eminent worth, who never gain the public ear without pouring into it something adapted to make people wiser and better; and we may hope that such teachers will be multiplied. But we have seen enough to know that the system is susceptible of ready abuse, and may be perverted to the very worst ends. In either case, whether well or badly managed in a moral view, it is exerting a powerful influence upon the social life of these cities, and must not be omitted in forming an estimate of the present position of the *pulpit.*

The idea I wish to present, on this head, as deduced from our very cursory survey of the field is, that the demands upon the metropolitan pulpit have been gradually rising during the last twenty-five years, and that it needs to gird itself with fresh strength if it would continue to command the homage of the cultivated mind of the country. In saying this, I am far from recommending that the sacred desk should be degraded to an arena for intellectual gladiatorship.

I do not forget that the Christian ministry is a divine institution, with its appointed sphere which it may not transcend, and its prescribed themes which it may not neglect, but at its peril. Nor can I question that this institution, so ordained and equipped of God as his chosen instrumentality for reforming and saving the world, is equal even to the herculean task demanded of it here; that, by God's blessing, it can so restrain, ameliorate, and control all these tumultuous forces of which we have been speaking, as to work out not merely the well-being of society, but the spiritual elevation and eternal well-being of the individuals who compose one of these mighty Babels. But the point of the argument is this. The preaching of the cross follows the law of all other instruments; to effect its end it must be used according to the design of its Author. It is not in the nature of things that the pulpit should maintain its hold upon this complex, impatient, excited mass of human beings, at least upon the educated portion of them, unless it bring to its vocation competent intellectual vigor and various knowledge, as well as genuine moral excellence. It must keep abreast of the other learned professions in ability and general culture. It must be able to present the high themes of revelation in a *manner* adapted to win the respect of a community

so constituted, and that, too, without compromising the Gospel in a single point of doctrine, or abating one jot or tittle of its lofty requisitions.

Here, then, is work for the ministry which will demand the utmost exertion of their powers. It is not to be compassed without patient study and persevering toil. They must "give attendance to reading, to exhortation, to doctrine;" and "study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth." However important it may be to keep up a familiar personal intercourse with their congregations, it will not do to allow this, except in cases of sickness and affliction, to take precedence of their public ministrations. No intelligent congregation can be permanently satisfied with pastoral *visiting* as a substitute for instructive preaching. They may tolerate it for a while; but by and by they will begin to bemoan the penury of the pulpit, and to inquire whether it was a purely Levitical ordinance, that "the priest's lips should keep *knowledge*." Exhausting work it is, which they ask of their Pastor—far more so than incessant visiting—but they will feel, and they ought to feel that, instead of consuming his time and strength in visiting a few families, week by week, his *prime* duty is to pr[redacted] "beaten oil" for the sanctuary,

which may irradiate and cheer his entire flock; and, this being accomplished, to see all he can of them at their houses.

But this is an incidental suggestion. The main idea to be enforced is, that the sphere of pastoral labor in these cities is constantly expanding; that it demands, and will reward the noblest energies, and the most self-denying efforts of any man whom Providence may appoint to the work; and that, when everything is done which such a man can do, nothing is accomplished except as God may bless his poor instrumentality.

Not to pursue this topic farther than may barely suffice to lift the curtain for a moment upon the relations and responsibilities of a Pastor established in one of these marts of empire, let us cast an eye beyond our own enclosure. The changes described as having occurred among ourselves, have their counterpart in the records of our own sister churches in this city, and, indeed, in the history of the various denominations here, for the past twenty-five years. I find myself at the close of this period, among the senior Pastors of the city.

When I came here to reside the Rev. Mr. Barnes had already been settled as the Pastor of the First Church for three years, and the Rev. George Chand-

ler as Pastor of the First Church in Kensington for a still longer period, The Second Church was vacant, but a few months after called the Rev. Dr. Cuyler to its pulpit. Dr. Ely was Pastor of the Third Church; Mr. Potts, of the Fourth; Dr. Winchester, of the Sixth; Dr. Engles, of the Seventh; Mr. McCalla, of the Eighth; Mr. Gibson, of the Ninth; Mr. Grant, of the Eleventh; Mr. Eustace, of the Twelfth; Mr. Patterson, of the First Church, Northern Liberties; Mr. Judson, of the First Church, Southwark, and Mr. Symmes, of the Fairmount Church. Dr. McDowell had been settled the year before as the first Pastor of the Central Church. The First Church, Penn Township; the Second Church, Southwark; and the Second Church, Kensington, were vacant. Dr. Skinner having resigned the charge of the Fifth Church (now Dr. Wadsworth's), to go to Andover, that church was vacant, and so remained for several years. A secession from it subsequently organized the Clinton Street Congregational Church, and invited Dr. Todd to become their Pastor. After spending some years with them Dr. Todd returned to New England, and they were reorganized as a Presbyterian Church.

It will be seen that of the fourteen Presbyterian Pastors I found here, only three remain in the city. With these may be associated the laborious and effi-

cient Pastor of the Independent Church on Broad Street. Several of the churches have changed their Pastors three or four times. The mortality among our ministers has been of a character to excite very solemn and tender reflections. Of those who have resided here, whether as Pastors or otherwise, for a term of years since '33, I can recall no less than twenty-four who have died—some few of them after removing from the city. You will be interested in hearing this list from the necrology of the Church. It is as follows :—

The venerable Mr. Potts, Mr. Judson, Mr. Scott, Mr. Dinwiddie, Mr. Blythe, Mr. Eustace, Mr. Patterson, Mr. Loughridge, Mr. Williamson, Dr. Winchester, Mr. Stewart, Mr. Harned, Mr. Hoge, Mr. Douglas, Dr. John Breckinridge, Dr. Green, Dr. Cuyler, Dr. Wm. A. McDowell, Mr. Manwaring, Dr. Carroll, Mr. Connell, Mr. Dickinson, Mr. Rood, and Mr. Ramsey. Of these twenty-four, seventeen were or had been Pastors in this city.

I know of no Baptist minister who has been here for twenty-five years. Most of their pulpits have been vacant and refilled several times. The same is true of the Protestant Episcopal Church. Several of their older congregations have had two, three, and even four Rectors since 1833. Among the ministers

of that church who have passed away, may be mentioned the venerable Bishop White, Mr. James, Dr. Bedell, Dr. Abercrombie, Dr. Montgomery, Dr. Clark, Dr. Boyd, Mr. Fowles, and Mr. Tyng. To these may be added Dr. Livingston, and his late excellent son, and Dr. Ludlow, all of the Reformed Dutch Church; that eminent divine and scholar, Dr. Wylie, of the Reformed Presbyterian Church; Mr. Bowers, of the Associated Reformed; and the venerable Dr. Mayer, of the Lutheran Church.

It were well to pause and ponder this record. To a Pastor, it is full of solemn meaning. I would fain have my own heart opened to its monitory teachings; as I would gladly linger, also, to pay a tribute of respect and sympathy to the memories of these excellent men. But the time forbids this: and I pass on to notice changes of a different character.

In 1833, there were twenty churches here in connection with the General Assembly. Now there are twenty-seven belonging to our branch of the Church, and fifteen to the other, making a total of forty-two. In the year 1838, after the separation took place, there were in *our* churches (O. S.) about two thousand seven hundred communicants. Now, we number about eight thousand; the number having trebled in twenty years.

Regarded in itself, this is a very gratifying increase both as to churches and communicants. But the population of the city has advanced from one hundred and sixty-one thousand in 1830, to, say, four hundred and fifty thousand (city and liberties, not including the county) in 1858. In other words, there are nearly three hundred thousand more people here to be supplied with the means of grace than there were twenty-eight years ago. In any other country, this would sound more like romance than history. Here it is sober verity. And while, in one view, we may congratulate ourselves at what we have accomplished, in another, we have cause to feel humbled that we have done so little towards bringing the ordinances of the Gospel within the reach of this vast population. Let us work while the day lasts; the night cometh in which no man can work.

If the time allowed, it would be interesting to glance at the extraordinary progress of our Church at large since 1833, and to spread before you the statistics of our various Boards. But I must content myself with the following summary. The figures in the first column present the state of the whole Church, five years before the separation. Those in the second, are the statistics of our own branch of the Church for the current year.

	1833.	1858.
Ministers,	1,855	2,320
Churches,	2,500	3,146
Communicants,	233,580	233,755
Synods,	22	33
Presbyteries,	111	159

Adding to these the statistics of the other branch of the Church, the total will be, Ministers, three thousand nine hundred and thirty-two; Churches, four thousand eight hundred and thirty-three; Communicants, three hundred and seventy-seven thousand two hundred and sixty-five.

It were futile to attempt to embrace in a single sermon the reflections awakened even by this very superficial retrospect of the period which defines my pastoral life among you. One sentiment, not so immediately personal as some I may presently express, is too deeply impressed upon my mind to be withheld.

The last twenty-five years has been a time of trial no less for churches than for political institutions. Every important denomination in our country has been agitated with great controversies. Several of them have been rent asunder. And others, though retaining an external cohesion, are riven with seams and fissures which make their alleged unity a merely nominal thing. The position in which Providence placed me, has not been unfavorable to a calm and

comprehensive survey of the working of the various systems of ecclesiastical faith and polity. And I feel it to be both my duty and my pleasure, to say here to-day, that every year's experience has gone to confirm my confidence in the principles which you and I entertain, and to enhance my gratitude to God that *I have had my birth and training and ministry in the* PRESBYTERIAN CHURCH. I cast no reproach upon other Churches. I challenge no exclusive immunities for our own. But I bless God that *I* am a Presbyterian.

One ground of this is, that in reviewing the period of my pastorate, I find the Presbyterian Church honorably distinguished by the estimate it puts upon *Divine truth.* There is a system of theology which, however it may be designated by a mere human name, and styled *Calvinism* as a matter of convenience, has been held by the great body of eminent divines and evangelical Christians from the days of the apostles until now. It was embodied in the Creeds and Confessions of the Reformed Churches, with scarcely an exception. It teaches the sovereignty of God, the fore-ordination of all events, the depravity of man, the vicarious nature and the efficacy of the atonement, the necessity of regeneration, justification by faith alone, the absolute dependence of man upon the Holy

Spirit, the obligation of repentance and holy obedience, and eternal rewards and punishments. Of this system, which so many illustrious theologians and so many renowned churches have deduced from the teachings of Christ and his apostles, I have found the Church to which it is your privilege and mine to belong, to be the special guardian. She has not held it as a mere form—content that it should be enshrined in her symbols and put away out of sight. She has not overshadowed it with rites and ceremonies, and degraded it to a subordinate place in her ministrations. She has not allowed other incompatible and hostile Creeds to come and encamp within her walls alongside of it. She has not permitted her ministers to suppress it, lest, peradventure, certain of its high and holy utterances might offend the pride of the human heart. On the contrary, she has insisted that her pastors should hold it in its plenary integrity; that they should faithfully preach it; that they should repel every effort which might be made to corrupt or dilute it; that they should instil it into the minds of the rising generation; and that they should constantly impress it upon all their people, that a Church is nothing without THE TRUTH; that there can be no real religion separate from the TRUTH; that God has confided to man no treasure so sacred and so invaluable

as the TRUTH; and that to betray or even disparage the TRUTH, is to commit a heinous sin against God and to make war upon the only hope of a lost world. These imperative and pregnant requisitions I have seen maintained and enforced by the Presbyterian Church, with an energy displayed by no other communion. Nowhere else have I observed the same appreciation put upon sound doctrine, or the same stern and righteous reprehension dealt out to the popular sentiment expressed in that infidel sneer,

"For modes of *faith* let graceless zealots fight,"

Taught in a different school, and imbued with a spirit as alien from this as light is from darkness, she has, as occasion called for it, "contended earnestly for the faith once delivered to the saints," and shown herself a living branch of that Church which is "THE PILLAR AND GROUND OF THE TRUTH."

Had she paused here, however, my reverence for her had been abated. But while insisting upon the truth, I have seen her with equal zeal reprobating a barren orthodoxy; and everywhere teaching that *truth was in order to godliness.* No Church has been more inflexible in enforcing the necessity of a radical change of heart by the power of the Holy Ghost, and of a reliance upon the righteousness of Christ as the only

ground of hope for a sinner. No Church has been more faithful in protesting against the three great delusions of fanaticism, formalism, and a mere worldly Christianity. She has scorned all fellowship with those types of so-called piety which make religion to consist in dreams and revelations, and vulgar antics in the sanctuary. With the same firmness she has lifted up her remonstrances against any undue reliance upon rites and sacraments; and iterated it in the ears of her children, that they might emulate the very Pharisees in their outward observances, without knowing the first rudiments of the Gospel. And, again, she has branded as hypocritical and ruinous, any profession of faith which leaves the individual still a votary of the world; which practically aims at amalgamating the service of God and the service of mammon, and repudiates every badge of discipleship but going to the Lord's table. Resisting these several errors, she has never ceased to inculcate an enlightened and vigorous faith, which shall authenticate itself by a holy temper and life, as indispensable to salvation. And herein she has appeared to me to exhibit another of the marks of a truly Scriptural Church.

Again, I have watched the working of this Church and found its influence to be good, and only good and that continually. It has seemed to me to com-

bine in a pre-eminent degree, the opposite elements of strength and flexibility. It is neither a petrified image of orthodoxy, nor a flaming meteor consuming itself and everything it touches with unhallowed fire. At once conservative and progressive, it has readily affiliated with every agency adapted to elevate and improve the race, and as instinctively arrayed itself against every demonstration hostile to the happiness of mankind. The friend of civil and religious liberty, it has gone forward to their rescue on emergencies which awed the resolute and made the prudent falter. Animated by a robust and generous patriotism, it has with one hand scattered spiritual blessings over our land, and with the other poured oil upon the surging billows of faction, and employed its majestic powers in holding the incensed and alienated sections of the Union together. This I have seen; and loving my country, I cannot but love my Church, which has, under God, done so much, first, to achieve the independence of my country; secondly, to foster all its vital interests; and, last of all, to preserve its integrity and perpetuate its blessings.

For these reasons—not to specify others—I am grateful to God, after twenty-five years' experience, that He was pleased to cast my lot in the Presbyterian Church. I feel that "the lines have fallen to me in

pleasant places," and that I have "a goodly heritage." It is of all others the place where I should choose to deposit my best earthly treasures. No human foresight can guard against every contingency. And our beloved Church *may* hereafter become venal and apostate. But in looking over the country and reviewing the last quarter of a century, there is no guardianship to which I would so soon commit my children and the friends who are dearest to me, as her's. I believe they will be safer there than anywhere else. I believe they will be exposed to fewer noxious influences, and surrounded by more of the associations which are favorable to virtue and piety. I believe it will be most conducive to their present happiness, and to their eternal salvation—that, so to speak, there will be a greater probability of their getting to heaven, and of children's children following each other there from generation to generation. And, believing this, I must be false to every paternal instinct, false to the sacred claims of those who may come after me in long succession, false to the sainted dead whose principles I have inherited, and false to that Saviour whose mercy I have experienced and whose most unworthy minister I am, if I should neglect any practicable means for inspiring my own household and the families committed to my care,

with the love I cherish for our Church, and the inflexible purpose never to abandon it. And in this particular (certainly not in others,) I may say without indelicacy, and in all sincerity I do say, "I would to God, that every parent in my congregation, and all who hear me this day, were both almost and altogether such as I am."

I have glanced at a topic here too important to be dismissed without a sentence or two more—I mean the duty of training up our children in the principles which we ourselves profess. It is too much the case in this age of precocious childhood, when the relations of the parties seem often to be inverted, that children are left to wander away from the fold to which their parents belong, wherever caprice may carry them. Numerous agencies are conspiring, at least in our country, to foster a premature independence on the part of the young, and make them impatient of all wholesome control. The compact family organization, with its paternal priesthood, its orderly habits, its secluded, confidential intercourse, and its stated convocations for instruction in the Sacred Scriptures, is rudely invaded from without, and its defences are in imminent danger of being broken down. The whole spirit of this bustling, officious, money-making, *impertinent* age, is hostile to the very idea of HOME, and to all its sacred duties and pleasures.

Then, again, this is a period of great latitudinarianism in religion. Everybody wishes to be deemed religious, and of course, as the carnal mind is just as much "enmity against God" as ever, the only way in which this can be brought about is to bring religion down to a level that shall make it palatable to the unrenewed heart. Truth, therefore, is little thought of. The piety which insists upon the "washing of regeneration and renewing of the Holy Ghost," upon the sprinkling of the blood of atonement upon the heart and conscience, upon faith in the Redeemer as the only medium of pardon, and upon a holy life—this sort of piety is "too fanatical." A decent deportment will be conceded, and a sound creed, and a punctilious ceremonial; but here you must pause. If you venture further, you become "precise" and "puritanical."

Now what are we to do, with dangers like these threatening our children on every hand? Are we to let the world come in and confound our domestic ties, and sweep away our sons and daughters into the great vortex of frivolity and impiety? Are we to abandon them to their own capricious impulses, and let them throw themselves into the stream of fashionable formalism? We cannot do it. That is, we cannot do it without betraying the most sacred trust

God has confided to us. We are bound by every consideration of duty and interest, to cherish their household virtues; to bind them close to our hearts and keep them there; and, above all, to pour the *truth* into their minds; to keep them within the reach of the Gospel; to show them the excellence of that system of faith and order which we hold; and to train them to love and cherish it for their own sake and for our's. If a quarter of a century has shown us anything more of the power and preciousness of this divine system, let us manifest it by teaching our families to prize it also. If it has been a blessing to us, it will be no less a blessing to them. To lodge it in their hearts in its transforming and saving efficacy is God's prerogative not our's. But we *can*, ordinarily, keep them from casting it off. We can do much to link them in inviolable bonds to our beloved Church, to surround them with influences favorable to their conversion, and, by God's blessing, to prepare them for a useful life, a peaceful death, and a glorious immortality.

You will readily suppose that on the recurrence of an anniversary like this, my own mind reverts with interest and anxiety to the *general tone of the ministrations* with which we have been occupied here. To express all that I feel in recalling the deficiencies and weaknesses, the mistakes and sins, which have marred these

services and impaired their usefulness, would neither be decorous nor profitable. I will only say that there can be no individual here whose impressions on this point are stronger than my own; and certainly none whose retrospect of the Sabbaths we have spent together can awaken so many sad and reproachful emotions. But the scene is not all dark. It is an unspeakable satisfaction to me to reflect that, with all its imperfections, the preaching you have listened to has been, not deism, not philosophy, not mere morality, but the GOSPEL OF CHRIST. According to my ability, I have set forth before you that system of truth of which I have just been speaking, as the burden of prophets and apostles, the glory of the Reformed Churches, and the peculiar jewel of our own. When I came to you "in weakness and in fear, and in much trembling," it was with the determination to "know nothing among you save Jesus Christ and him crucified." I have never interpreted this to mean that a Pastor was to confine himself to the iteration of the Saviour's name, or to the exposition of a few leading doctrines of the New Testament. I regard it rather as importing that the preacher is to take his stand at the cross, and to bring forward the whole circle of revealed truth as surveyed from that position. Such I find to have been the apostle's own explanation of the

rule, as interpreted by his practice. For there is scarcely a topic in divinity or in morals which he has not handled; and they who would circumscribe the pulpit to a few common-places in the evangelical system, will appeal in vain to Paul for an authority. How difficult a task it is "rightly to divide the word of truth," is known only to those who have attempted it. Examine the Bible. See what an inexhaustible treasure-house it is, in the extent and variety, in the grandeur and importance, of its themes. Consider its histories and biographies, its prophecies and doctrines, its precepts and promises; then look at the endless diversities of human character and condition; the multifarious variety of wants and woes, of dangers and duties, of relations and responsibilities, which meet often in a single congregation; and decide whether it can be a trivial matter so to select and adjust the topics of the Bible as to insure to every individual of this mass "his portion in due season," and to bring about in a protracted ministry the best possible results. All that can be fairly exacted of a Pastor is, that he should aim at this, and do his best to accomplish it. That your Pastor has grievously failed in very many particulars, he has not the least question. But I *have* endeavored to preach to you the Gospel of Christ; and "I have showed you and

have taught you publicly and from house to house, testifying to you all, repentance toward God and faith toward our Lord Jesus Christ."

For the candor and kindness with which you have listenedt o these instructions, I owe you many thanks. For the efficacy which it has pleased the great Head of the Church to impart to them, neither you nor I can be sufficiently grateful. We have reason,—I certainly have,—to be deeply humbled, that these twenty-five years have passed away and left no more fruit. But some fruit there is; and for this we may lay our thank-offering upon His altar. You can recall "times of refreshing from the presence of the Lord," when you felt this to be the house of God and the very gate of heaven. To many among you this is consecrated ground. It will be said of our humble church hereafter, "This and that man was born in her. The Lord shall count when he writeth up the people, that this man was born there." Here God has met you. Here, when you came up to his courts careless and giddy, His spirit opened your hearts to the truth, set your sins in order before your eyes, pierced your bosoms with anguish, and sent you home with the cry, "God be merciful to me a sinner!" And here he has again met you, taken off your burdens, and dismissed you with that peace which passeth understanding.

This has been the place of your espousals to Christ and here you have for the first time sat down at his table, and commemorated his dying love.

But no pen may attempt to delineate the scenes which must occur in any church where the Gospel is preached, and which have doubtless occurred here, during a period of twenty-five years. The influences proper to a place like this, are too powerful not to tell upon the characters of those who are brought within their reach. What fierce inward conflicts have there been here between the flesh and the spirit! What upbraidings of conscience! What stifled convictions! What struggles against the truth! What wrestlings with sin! What noble resolves! What cries for deliverance! What yearnings after pardon! What anxious looks towards Calvary! What triumphs of Satan over awakened souls! What victories of contrite and believing penitents over Satan! How many led captive by sin! How many conquerors!

Here, in the sanctuary, is the great battle-ground on which heaven and hell are contesting the possession of the soul:—

> "The soul of man—Jehovah's breath—
> That keeps two worlds at strife;
> Hell moves beneath to work its death,
> Heaven stoops to give it life!"

Nor does the conflict cease with the surrender of the soul to Christ. The whole inward life of the Christian is compounded of hopes and fears, joys and sorrows, sinning and repenting, doubting and trusting, striving and halting, cleaving to earth and soaring heavenward. And the sanctuary is, of all others, the spot where the adverse elements which enter into his character are stimulated into intense activity, and produce their most decisive effects upon his conduct.

For twenty five years these latent processes, seen only by that eye which sees all things, have been going on here, in hundreds of bosoms. Let God be praised that there have been results which we can all think of with complacency. He has met the hungry here and fed them with the bread of life. He has given to mourners in Zion beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. He has given strength to the weak, and to them that had no might he has increased strength. He has sought that which was lost, and brought again that which was driven away, and bound up that which was broken, and strengthened that which was sick, and made them and the places round about his hill a blessing. He has extracted the sting from wounded consciences, bound up the bruised reed, and revived the smoking flax. He has enabled

mourners to say, where they thought they never could say it, "Thy will be done!" He has given his people strength to endure trials which they had believed must crush them. He has disclosed the pillar of cloud and of fire to the perplexed and timorous. He has laid his hand upon the presumptuous, and held them back from sins which must have destroyed them. He has brought scoffers and sensualists and washed them from their pollution in the fountain opened for sin and for uncleanness. He has shown the amiable and the moral the insufficiency of their own righteousness to bear the scrutiny of a holy God. He has stirred up parents to greater fidelity and children to greater reverence, and opened in numerous families sources of pure and rational enjoyment such as they had never dreamed of. He has touched the hearts of young men, turned them aside from their chosen occupations, and sent them forth one after another as ambassadors for Christ.

These, and such as these, are the benign offices he is carrying forward here, as in other churches. And when we reflect upon the results involved in these merciful dispensations, continued among a people without interruption through a quarter of a century, or for thirteen hundred Sabbaths, the children of Zion may well "be joyful in their King." Like the Hebrews

at the dedication of their temple, you may "go to your tents joyful and glad of heart, for all the goodness that the Lord has done for Israel his people."

Standing where we do to-day, it is impossible not to call to mind our trials as well as our mercies. The ministry I have fulfilled among you, as already remarked, has not been without its interruptions, some of which have threatened to bring it to a close. But in *your* view, my attacks of sickness have been simply Providental afflictions which called for sympathy and succor; and you have not only submitted to them without complaining, but made every recurrence of the trial an occasion for heaping upon me fresh kindnesses. I repeat that I am not insensible either to your affection, or to the mercy of our Heavenly Father in restoring me to health so often and permitting me to resume my work. There is no employment in this world which I love so much as preaching the Gospel; no office which I feel to be so honorable or so useful as that of a Christian Pastor. And I am never laid aside from its duties temporarily, without being filled with sorrow in reviewing the manner in which I have met my responsibilities, and penetrated with gratitude to God for the favor he has shown to my unworthy labors. Nor do I regard it as the least memorable token of his paternal care, that the congregation has

been kept in the same united and flourishing condition in my absence, as when I have been with you.

But *your* trials—and especially your *bereavements*—how they come thronging around us on an occasion like this. What a chasm has this quarter of a century made in the congregation assembled here on the evening of the 8th of November, 1833? Here and there, as I look along these aisles, I meet a friendly face which greeted me, a *stranger*, then; but, with a very few exceptions, the gentlemen who sat at the heads of these pews have disappeared. Numerous families have been entirely broken up by death. And some of you have had breach upon breach in your fireside circles, until every step of the way to the cemeteries has been wet with your tears. The mortality already mentioned has included all classes and ages; death is no respecter of persons. We have seen many hoary-headed saints gathered into the garner, like as a shock of corn cometh in in his season. Infants that have lingered here just long enough to entwine themslves around loving hearts; daughters in the pride and loveliness of opening womanhood; wives whose nuptial ceremonies proved the harbinger of their funeral pageants; mothers whose clustering virtues shed the radiance of heaven over happy households; young men panting for the contests of

life, like the war-horse for the battle; and men of business immersed in the cares of an extended traffic—all have vanished from our eyes, and the places which knew them know them no more. By far the larger number of those who are gone I have visited in their sickness—not to speak again of the frequent instances in which I have been called to minister consolation or instruction to strangers whom Providence has brought here to die at our hotels. Death has become a familiar spectacle to me; and I have seen it under many forms. I have seen it when it came like a demon attended by the furies of hell. And I have seen it when it came like an angel of mercy with its retinue of seraphs to convoy the departing spirit to the skies. I have watched the lamp of life go out, when the harrowing thought has struck a chill through me that, in all probability, life and *hope* must expire together. And I have watched its flickering flame with the joyful assurance that after a momentary eclipse it would be rekindled before the sapphire throne. I have stood by the dying when it was too painful to be endured, except under an inexorable sense of duty. And again I have stood by the dying when the chamber of death seemed like the very vestibule of heaven. It has been my allotment, by turns, to teach in the presence of death, and to be

taught; to point to the Lamb of God, and to have the Lamb of God held forth to me; to preach Jesus Christ and him crucified, and to hear Christ crucified preached with an eloquence and a power unknown to my poor ministrations; to encourage desponding souls, and to see some "Great Heart" going forward to the last encounter with a majestic faith which gave certain presage of victory. For the most part, those who had borne an exemplary Christian character have died in peace. Even where they have long had a peculiar horror of death, and felt that they *must* be overwhelmed in the waves, they have been mercifully relieved of this fear as the hour approached, and at length, on going down into the river, the water has been so low and still that they have passed over all but dry-shod. To my own mind this is one of the most expressive and touching of all the tokens we have of the faithfulness and tenderness of our Heavenly Father—his condescending kindness towards humble and doubting Christians in the prospect of death. It is a spectacle of true moral sublimity to see such a Christian—a delicate and refined female, perhaps—losing her timidity as she loses her strength, gaining confidence amidst the decays of nature, her faith waxing stronger as she draws nearer to eternity, and finally exclaiming, as she grapples with the last

enemy, "Thanks be to God which giveth me the victory, through Jesus Christ our Lord!" I know of nothing adapted in an equal degree with scenes like this, to confirm our faith in the divine authority of our holy religion, or to arm the believer against the fear of death. I would counsel you, therefore, not to shun such scenes. There are lessons there for you, which you will get nowhere else.

> "The chamber where the good man meets his fate,
> Is privileg'd beyond the common walk
> Of virtuous life, quite in the verge of heav'n."

And when your turn comes to meet the destroyer, it may greatly nerve your faith and hope to have frequented this "chamber," and seen how God has supported even the feeblest of his children and brought them off more than conquerors.

But there is one aspect of this subject peculiarly solemn to the mind of a Pastor. He looks over his congregation and finds, it may be, that several hundred of the individuals who once sat under his ministry are now in eternity. What report have they borne with them as to his fidelity? Did he set life and death before them? Did he admonish them of their sins? Did he tell them what they must do to be saved? Did he, on all fit occasions, urge them to

make their peace with God? Did he caution them against false grounds of confidence? Did he endeavor to establish them in the truth and build them up in holiness? Did he labor to bring out their resources, to show them how they might be useful and how they might make the most of their influence in promoting the success of the Gospel?

These are very serious, as they are very natural questions. The dead are now beyond his reach, and the ineradicable impress of eternity is upon them. Happy is that Pastor whose conscience acquits him of blame in this matter; who feels, in respect to all who are gone, that he did everything he could for their salvation. Alas, my brethren, who of us, Pastor or people, can say this concerning the dead? How many are gone with whom we ought to have labored more to bring them to Christ? How easy would it have been to speak to them oftener on the subject, to place some suitable book in their hands, to invite them to the sanctuary, to remove their prejudices against religion, to do a score of things, any one of which might, by the blessing of God, have been useful to them.

I feel all this as a Pastor. There are doubtless parents here who feel it keenly as to their deceased children. Every one must feel it in respect to com-

ons and friends who have been summoned away
n unexpected hour. Let us see to it that the
n is not lost upon us. We may go to the graves
e departed and bemoan our unfaithfulness to
souls; but the best tribute we can pay them is to
rm our duty to the living. There are others still
nd us who may die as suddenly and with as little
aration. These we can reach. And if the slum-
rs could burst their cerements and come back,
would bid us cease from wasting our posthumous
ets upon them, and address ourselves to the saving of those for whom salvation is yet possible.

But I trespass too long upon your patience. A single thought more, and I have done.

The past and the future blend imperceptibly together. While we review the years that are gone, the imagination busies itself about the years that are to come. On the evening of that ordination service, the scroll on which the events of this quarter-century were to be recorded was, to our eyes, of virgin whiteness: no mortal hand would have presumed to draw the faintest hair-stroke of the annals to be inscribed upon it. To God's eye it was all written over then, as it is now to us. But who could have conceived what characters it was to reveal? Who among that

vast assemblage could have believed, had the idea been suggested, that twenty-five years would work *such* changes in this congregation as those we have been contemplating? Another scroll lies before us to-day, unsullied as the Alpine snow. It is to receive the history of these coming years, and bear it to the judgment seat, and then onward through eternity. When, at the close of another quarter-century, that too faithful chronicle shall be spread before the congregation then worshipping in this house, it will doubtless be like the one we have been reading. It will tell of changes possibly as great as those which are past. It will relate the joys and the sorrows of many a household; the dispersion of families; the achievements of sin and the victories of grace. It may state that of the four hundred and fifty communicants now here, only fifty remain in the Church; and that of the families to which those fifty belong, there are not four which have escaped the inroads of death. It may speak of times of refreshing when many were born again; of other colonies gone forth to plant new churches; and of young men here dedicated to God in baptism, who have become able and godly ministers of the New Testament. It may contain some humble memorial of successive *Pastors*, who have stood here and published the Gospel of the kingdom.

There is an absolute certainty that many who are now here will be written in that record as among the dead. There is little probability that I shall be here to witness its unrolling. Even with fewer years, my precarious health would forbid that expectation. But I am willing to leave that event with Him who has crowned my life with unnumbered mercies. My times are in His hand. Goodness and mercy have followed me all the days of my life; and I cannot distrust Him for the future. But I must and do distrust myself. I fear for my own soul. And, my beloved people, when I think of the subtlety of sin, and the mighty hindrances which obstruct our salvation, I fear for *yours* also. I tremble at times, under the weight of this burden which God has laid upon me. I shrink with anguish from the thought of meeting you at the bar of Christ. I entreat you for my sake if you can be heedless about yourselves, to be reconciled to God. Whatever may be my lot in that day, wherever I may stand, I cannot bear to see any of *you* at the left hand of Christ. Oh GIVE YOURSELVES TO THE SAVIOUR while you may. And cease not to pray for *me*, that I may be faithful unto death, and so, through the unsearchable riches of Christ, "may have right to the tree of life," and may *with you* "enter in through the gates into the city."

SERMON II.

"AND THOU SHALT REMEMBER ALL THE WAY WHICH THE LORD THY GOD LED THEE THESE FORTY YEARS."—Deut. viii. 2.

Had I consulted simply my private feelings, this day would have passed without any public commemoration. But I was given to understand that you were expecting me to take some notice of it, and I surrender my personal preferences to your wishes—the more so, as my own life has, during "these forty years," been so blended with the life of this Church, that neither could be considered apart from the other.

I come to the Sanctuary, then, to greet this Anniversary with two Psalms upon my lips, a Psalm of thanksgiving and a Psalm of penitence. It is impossible for me to review the countless mercies of my pastoral life without exclaiming, "Bless the Lord, O my soul, and all that is within me bless His holy name." Equally impossible is it for me to recall the countless deficiencies and sins of my pastorate, without crying in deep contrition, "God be merciful to me a sinner!"

The uppermost thought in your breasts as we enter upon these services will be—"How remarkable

it is that a Minister of the Gospel should remain with the same congregation for forty years." It is remarkable. Only a few ministers are spared to exercise their sacred functions for so long a period. And of these, perhaps, not more than one in a thousand knows but a single installation. In my "Quarter-Century Discourse" of November 7th, 1858, the circumstances attending my call and settlement were minutely detailed; as were all the facts pertaining to the erection of this edifice, and the organization of the Church in the year 1829. Referring you to that sermon, it must suffice to say here, that this relation has been continued so long, simply because the time has never yet come when we could agree to sever it. On my part, I have had the common experience of Pastors in the way of solicitations to exchange my field of labor for some other—emanating now from Churches, now from Theological Seminaries, and anon from State Universities and other institutions of learning. With a single exception, all questions of this sort have been disposed of *sub silentio*, without consulting you or invoking light, as is the custom of the day, from the public press. The exception was one which addressed itself no less directly to you than to myself, and you were not slow in acting upon it.*

* See Appendix.

On your part this union has been preserved in the face of obstacles which, with many another congregation, would have brought it to an early termination. For during my whole incumbency I have been struggling with precarious health: not always an invalid, sometimes in full vigor for years together, but repeatedly laid aside for months, or equal only to half work—a great trial to any Pastor and people. But you have refused to interpret these interruptions as any valid reason for dissolving the tie which united us. You have twice returned my proffered resignation into my own hands,* with assurances of your generous sympathy and unimpaired affection. And to crown all, you have brought hither my beloved brother and co-pastor† to share my work, to lighten my burdens, to supply my lack of service, to cheer me with his fraternal counsel and aid, and to help you on your journey heavenward by his faithful ministrations.

Thus has it come to pass, through the merciful ordering of Divine Providence, that we are to-day celebrating the Fortieth Anniversary of our Union. The preaching of the Gospel is, in my judgment, the highest privilege that man can enjoy in this world.

---

* See Appendix.

† The Rev. Louis R. Fox.

To be allowed this privilege for the space of two score years, appears a distinction and a blessing almost too lofty and too priceless to be conferred upon any worm of the dust. But that no one who is clothed with this office may be exalted above measure, there is linked with the pre-eminent honor a responsibility so ineffable, that no conscientious man could for a moment think of accepting the trust unless he were sure that God had called him to it and would sustain him under it. I cherish the humble conviction that it was His voice that summoned me to this field of labor, and His authority that has kept me here; and, beyond question, if the very imperfect tillage laid out upon this soil has yielded any fruit, it has been, Beloved, because "ye are God's husbandry," and He has smiled upon the planting and the watering, and gathered in the sheaves.

What these sheaves have been, no figures can adequately express. But as you will be looking for figures to-day, it may be stated, that the additions to the Church during these forty years have been 1,504, to-wit: on profession, 846; by certificate, 658. Of the 292 communicants who welcomed me at my ordination, the names of thirteen still remain upon the register; but there are only six in actual attendance upon our worship. I have solemnized the rite

of marriage 301 times; and administered the ordinance of Baptism to 914 persons, viz., to 154 adults and 760 children. There are no *data* by which to ascertain the number of children connected with our Church and Mission Sunday-Schools during this period: it would be safe to estimate the total at not less than fifteen thousand. Not to attempt any financial summary, let it suffice to say that this congregation has always been honorably distinguished for its Christian liberality, and that during the past year you have contributed to benevolent objects about $25,000. Our Mission-School was never, during the thirty years of its existence, in a more flourishing condition than it is to-day. And the commodious and beautiful Chapel you are erecting for its accommodation, will be at once a fitting "Memorial" of the loved and honored dead, and a sphere of permanent and grateful Christian labor for the living.

In the department of "Dorcas and Missionary work," this Church has always maintained a pre-eminence among the four thousand churches of our denomination. Since the year 1844, you have sent to the faithful Missionaries in our frontier states and elsewhere, two hundred and fifty valuable boxes of clothing, worth, at a very moderate computation, sixty thousand dollars, and, in the comfort and encourage-

ment ministered to these self-denying brethren, worth more than you or I could well conceive.

The colony we sent out in April, 1856, to found the "West Spruce Street Church," has made its own record. With such reluctance did those excellent brethren leave us, that their final consent was yielded only on the condition that the Pastor of the mother Church should divide his Sabbath ministrations equally between the two pulpits. And this arrangement was continued until an illness with which I was visited, and other circumstances, brought it to a termination. Most gratifying is it to observe the prosperity with which God has crowned this enterprise. The thirty-four original members have grown to 527; they receive large accessions annually; their contributions to religious objects the past year amount to 17,000 dollars; and, led by their excellent Pastor, they are manifold and efficient in their labors for the spread of the Gospel at home and abroad. Had this congregation nothing else to show for its stewardship, it might point with gratitude to God to its agency in establishing the West Spruce Street Church.

It might gratify you to know the sum total of your contributions to religious and charitable objects, so far as the same have been put on record, but I have no head for statistics. Nor would it be possible to

formulate in figures, the history of a congregation like this. A perfect skeleton is not a man. The real life of a church is to be estimated by quite another standard—can, in fact, be fully measured only by the eye of Omniscience. One or two things which lie upon the surface are these.

Great cities are the centres of wealth, of intelligence, and of power. They control, under God, the policy of cabinets and the destinies of nations. You have your place in the heart of one of these cities. I know of no church which has more fitly represented, in happy combination, the social worth, the commercial integrity, the high professional ability, and the patient, conscientious, God-fearing industry of this community. Could its long catalogue of names be unrolled here, it would require no further demonstration to satisfy you that the Church has, for these forty years, been a beneficent power in our city not only, but in our country. Its influence has told auspiciously upon the material prosperity, the mercantile stability, the various culture, and both the medical and the legal fame of Philadelphia. And without cavil, it has played no secondary part in founding and carrying forward those countless Charities which have conferred a lasting renown upon our city.

A kindred fact deserves notice. At the commence-

ment of the present pastorate this was a frontier church. To-day the great mass of our population is North and West of us. The twenty-seven Presbyterian Churches of 1833, have become sixty-one, the fifteen Pastors, fifty-two, and the 5,935 communicants, 18,300; with a total of contributions to the cause of Christ, for the year 1872, of $758,000. Many of these new churches have recruited themselves at our expense. They have somehow discovered that the Christian men and women trained here were worth having; and no undue modesty has restrained them from whispering in their ears that scriptural appeal, "Come over into Macedonia and help us!" And they have gone—earnest, faithful disciples, and you may find them now carrying out for the edification and comfort of the churches of their adoption, the lessons of faith and love they learned at the Master's feet while in the ancient homestead. Did we resist their departure? Never in a single instance. Among them have been some whom it was, to your Pastor at least, a sore personal trial to give up, and whose places in our own church could not be, and have not been filled. But who are we that we could withstand God? Not to speak of the selfishness of the policy, how great must have been the criminality of discountenancing the removal of these excellent brethren when the

Master Himself was calling them to other and wider fields of labor. Rather should we rejoice that He had put it in our power to aid in nourishing the vitality of these younger churches, that so, by and by, they may be in a condition to do the same thing for feeble congregations that will claim their sympathy. Not to enlarge upon the question, it will be seen how the life of our own church has interwoven itself with the lives of other churches, just as intermarriages blend the history of one family with others, so that to learn what any one household has done of good or ill, you must not only gather up the records of the parent stock, but follow all the sons and daughters to their separate homes and see what has happened there.

This thought has a still broader side. A metropolitan church reaches, in the lapse of years, thousands of people whose domiciles are far distant from its site—merchants, travellers, and other sojourners, who from curiosity or some better motive, are attracted to its ministrations. Nor these alone. In our own case, there has always been mingled with our winter assemblages, a liberal delegation from our great medical schools. And one of the most interesting features of the congregation has been the presence, during my entire pastorship, of a large number of young persons in attendance upon the admirable Female Semi-

naries of our city. By filaments like these we have been linked with families of culture and worth in almost every part of the land. The seed sown at random here has taken root in a genial soil; and many a garden in remote cities and hamlets has been embellished with flowering shrubs and generous fruit trees transplanted from our humble nursery. Am I not warranted in saying that Omniscience alone can trace the myriad streams of blessing that are perpetually flowing out from every evangelical church? And that these hallowed and hallowing influences are indefinitely augmented where a church has, for scores of years together, the surroundings of a great city?

In commending the liberality and zeal which you have carried into your work, I am very far from intending to say that we have done our whole duty. Tried by the standard of the New Testament, or by the church of the apostolic age, our deficiencies have been many and glaring. But God has given us the ability and disposition to take some not insignificant part in the benevolent operations of the time; and that in a *way* which it is pleasant to reflect upon. While in measure we have fallen short of the New Testament canon, we have essayed to cultivate its spirit. You will understand me when I refer to the prevailing tone and methods of the Christianity of the

day. Without disparaging its nobler elements and its manifold achievements, those whose memories reach back forty years will recall the more *quiet* style in which even efficient church-work was done at that time. In a flour or cotton mill you must expect more noise according as you multiply your hoppers and spindles. Possibly this may be a necessity in the higher sphere with which we are dealing. It certainly is a result. We have enlarged and diversified our machinery, and put on ten or twenty hands where we had a solitary craftsman, and with more than a corresponding increase in the tremor and whirr. Religion has come to be such a power in the earth, that it no longer sees any occasion for the tranquil demeanor it formerly observed. It courts applause. It revels in pageants. It delights in *advertisements*. When it does a good thing, it means that the world shall take note of it. And the world would be very ungracious to refuse this, since its own methods have been so largely adopted by the church. Understand me. I do not deprecate, but exult in, the rising power of the church as exemplified in the wider leaven it has diffused through all our great communities, and the marked attention which its movements invite, not only, but compel from the secular press. We have here one of the lines which mark the rising of the tide, and record

the gradually increasing influence Christianity is acquiring over the public mind. It is in every view a wholesome sign, that our best daily papers, not to speak of literary magazines, assign a place to ecclesiastical proceedings and to religious topics generally, which would not have been accorded to them even a few years ago. The significance of this change lies in its being an index to the state of feeling among the masses. The supply of this sort of reading has grown out of the demand, and every Christian man should take encouragement from it.

In perfect consistency with these views, it may be held that one of the chief enticements to which the church is exposed, lies in the direction hinted at a moment ago—that of making a parade of its piety; of using drums and trumpets too freely; of courting a notoriety which, unsought, might be positively healthful, but, solicited and aimed at, cannot fail to be hurtful. Of course some advanced Christian will reply, "You forget that the world moves. What could one of your cotton mills do with the machinery that was in use forty years ago?" As I shall have occasion to advert to this topic again, I forbear answering your interpellation now except in a sentence or two. The world does move: and, through the mercy of God, it is moving on the whole, in the right direction. Nor

will it be disputed that Christianity, no less than husbandry, commerce, the mechanic arts and education, must from time to time vary its implements and methods. But the nature of true religion is as immutable as the perfections of its Divine Author. "Righteous Abel" stood as the representative of all the righteous for these sixty centuries. There has never been, and there never will be a period in time nor in eternity, when the essential spirit of genuine piety was not a spirit of humility; a spirit, the opposite of needless din and ostentation; the spirit, in other words, of Him who, while he went about doing good, neither strove nor cried, nor did any man hear His voice in the street. Would it occur to any historian to cite this beautiful inspired portraiture as descriptive of the piety of our day? And yet is not this faultless model the one to which all Christians profess to conform?

It is not claimed that we have conformed to it. It is absolutely certain we have not. But it is due to you to say, that the characteristic *animus* of our church has been rather of this type than of the other. You have never been conspicuous for courting notoriety. Efficient and not officious, you have rendered many a useful service to the cause of Christ which no earthly chronicler has been asked to record. There are ser-

vices of this kind which *ought* to be recorded for the honor of the Master, for the encouragement of the faithful and the reproof of the selfish. Jesus Himself sanctioned it when He enshrined in His own biography the loving ministration of Mary of Bethany, and made her name more fragrant for all the ages, and throughout all lands, than the precious nard with which she anointed Him. Had Mary aimed at this she had missed her end, and possibly incurred the rebuke as well of her blessed Lord as of His disciples. But mindful only of Him, and without one thought of anything beyond that small room where they were sitting, she performs in gentle silence a modest act which, alike to her amazement and that of the twelve, He takes up on the instant and makes it more widely and more lastingly known than if He had set it in the face of the sun. Nothing approximating to this can happen a second time. But does not the spirit of this loved and loving woman commend itself to the Christian consciousness as the spirit of true discipleship? Is not this the way in which, even in our bustling age, we ought to go about our work? And should we not be thankful to-day for the honor God has put upon us, in that this church has never been without a goodly corps of disciples who have prized it as the sweetest of all offices to minister to the Lord

Jesus in the persons of His members, utterly regardless of notice either by the world or the Church?

These remarks, it will be observed, have reference exclusively to the *spirit* which should animate our religious duties. In respect to the general style and tenor of the ministrations upon which you have attended, it does not become me to speak except in two aspects. For the substantive matter of these ministrations, the sermon with which they were opened (on the tenth day of November, 1833,) was founded on the text, 1st Cor. ii, 2; "I determined not to know anything among you save Jesus Christ and Him crucified." I dare not say that I have never lost sight of this fundamental canon which underlies the whole science of homiletics, and the entire service of the ministry. But I think I may appeal to you, that "Jesus Christ and Him crucified," has been the habitual, controlling theme of this pulpit; and that, with such ability as I might, I have constantly taught you that "there is no other name under heaven given among men whereby we must be saved."

It may interest you to hear some extracts from the sermon just mentioned. I give them without alteration; and also a single passage from the sermon preached on the afternoon of the same day, from Luke viii. 18; "Take heed, therefore, how ye hear."*

* See Preface.

The first part of the discourse is devoted to the inquiry, "What it is not, and what it is, to preach Jesus Christ and Him crucified." The second enforces the obligation resting upon the ministry thus to preach, by considerations like the following:

1. "It is a sufficient reason for preaching these doctrines that they are the doctrines of the Bible.

It has been before remarked that they all centre in Christ, and that almost every page of the Bible has a reference to Christ. The great object of this sacred volume, subordinately to the advancement of the divine glory, is to reveal a Saviour to our ruined race. We are taught, therefore, what is the character of God, and the nature of His administration; what we are ourselves; what are our obligations and duties to our Creator and our fellow-creatures; and in what true happiness consists, and how it may be secured. All this and much more is made known to us by One who is intimately acquainted with all our circumstances, and who knows far better than we do what is best for us. Moreover our teacher is a Being of infinite wisdom, power and goodness. His benevolence and wisdom will surely devise the measures best calculated to promote our happiness, and His power will as certainly carry those measures into effect. The simple and only inquiry with us therefore, is,

what hath God said? And whatever he has revealed for our edification, correction, or comfort, it is plainly the duty of His ambassadors to declare. It matters not that they may imagine they could amend or improve the message entrusted to them; the business of an ambassador is not to alter, whether to abridge or enlarge his message, but to interpret and deliver it. It is of no moment that there are in this volume "some things hard to be understood," for it is not the prerogative of debased human reason to reduce all mysteries to the narrow limits of its own comprehension, or else to reject them as absurdities. It deserves no consideration that many of these inspired truths are offensive to the great mass of mankind, for mankind are universally subject to an odious distemper which disqualifies them for judging either of their true moral condition, or of the adaptedness of the prescribed remedy to their disease.

The simple question must and will recur, what hath God said? And because He has plainly revealed the doctrines stated in the former part of this discourse, those doctrines must be faithfully proclaimed. No discretionary power is left us. The tenure by which we hold our office—the very terms of our commission compel us to preach them. Whether men will hear or forbear, will receive or oppose, we must, like the

prophet sent to Nineveh of old, "preach the preaching which God bids us."

2. A second reason why men should preach Christ crucified in the manner pointed out is, that this preaching, and this alone, is perfectly adapted to our character and circumstances.

In illustration of this point it may be remarked that the system of doctrines which has been referred to is precisely suited to man as a condemned rebel.

That this is truly man's condition, needs not to be formally proved. His doom is recorded in the Word of God with an explicit frequency which shames all incredulity; and whithersoever we turn our eyes we read in lines of pain and sorrow, of tears and blood, the indication of God's just displeasure against our race. And had not the Gospel been published, these indications must have been more and more appalling, the ravages of vice more fearful, and human suffering more insupportable, until the world had been converted into an immense charnel house. For apart from the great propitiatory sacrifice made known in the Gospel, nothing could appease the wrath of God, nor open to man a way of escape from the bondage of his degrading passions. Through the cross of Christ alone we hear of pardoning mercy. There is but one spot in the wide universe from which "for-

giveness" is breathed forth, and that spot is Calvary. Well might the angels sing, "Peace, good-will to men." Well may the heralds of salvation catch the strain and prolong the glad annunciation, "Peace, good-will to men." O, let Christ and Him crucified be preached. It is rest to the weary. It is hope to the desponding. It is health to the sick. It is life to the dead.

Again, this preaching is suited to man as a depraved sinner. Man is corrupt as well as guilty. He needs not only to be pardoned but to be reformed, to be renovated, to be "new created." The power which made him, alone can re-make him. He is too hardened in sin to be reclaimed by mere human influence; and all human expedients have failed of effecting in him a radical change of character. But the Gospel comes to him sustained by a divine energy; and through the instrumentality of its truths applied by the Sacred Spirit his understanding is enlightened, his will is renewed, his affections are purified, and the holy image of God is re-estamped upon his soul. Thus enabled to discern the beauty, excellency, and glory of spiritual things, he breaks away from the thraldom of sin, and begins to enjoy that liberty wherewith Christ came to make this people free. One reason why the doctrine of Christ crucified, and those which grow out of it, produce this result is, that they are

accompanied by a Divine influence which insures their effect upon the heart; and another is, that they exhibit in the clearest light the true nature both of heavenly and earthly things, and present the strongest possible motives to induce man to transfer his affections from this world to a better. Yielding to their persuasive power, he adopts new principles of action, selects new objects of pursuit, and in the humble but sincere belief of the Gospel, lays the foundation of a character which shall hereafter grow up in the symmetry of perfect holiness, and be beautified and adorned with the unfading graces of the heavenly state. In confirmation of these views it is interesting to observe how constantly the sacred writers refer to Christ, in urging their converts to seek that true dignity of character which both results in and flows from sincere obedience to the Gospel. * * * *

3. This preaching tends more than any other to glorify God. * * * * * * *

4. Finally, Christ crucified should be preached, because God has ever attended this preaching with a peculiar blessing.

It was so in the case of the Apostles. * * * Thus it has been also in the subsequent history of the church. In proportion as these doctrines have been faithfully exhibited, has true piety flourished; and wherever they have been subverted or suppressed

evangelical religion has declined. It is under the preaching of these doctrines that our own country has been blessed with very numerous gracious effusions of the Holy Spirit—insomuch that it may almost be characterized as the "Land of Revivals." And according to the Divine promise, such preaching is the appointed means by which our whole ruined race is to be reclaimed, reformed and sanctified to the service of God.

Having thus endeavored to explain and enforce the obligation of ministers of the Gospel to preach Christ and Him crucified, I shall close this discourse with one or two practical inferences.

1. We learn from this discussion the dignity and responsibility of the Pastor's office.

His commission is derived from God. He speaks in the name of God. He comes as an ambassador from the Court of Heaven to treat with his fellow-men on the most solemn and momentous subjects. In comparison with the business in which he is engaged, all earthly affairs, even the rise and fall of empires, sink into utter insignificance. How sacred the office! How responsible its duties! He stands between the dying and the dead. Immortal souls are entrusted to his keeping, and he watches for them as one who is to give account.

And what minister, as he considers the deceitful-

ness and corruption of his own heart, the temptations which assail, and the dangers which encircle him, the inestimable value of the souls of his people, and the aggravated condemnation of the unfaithful shepherd, is not forced to exclaim with irrepressible emotion, "Who is sufficient for these things?"

2. Again, this discussion may well remind the people of their duties toward their Pastor.

If his office be one of such high responsibility, and so nearly connected with their own best interests, let them strengthen his hands and encourage his heart. He needs their sympathies. He needs their forbearance. He needs most of all their prayers.

My hearers, will you remember these things? Contrary to all my anticipations, to all my intentions, and to all my former views of duty, I have assumed the spiritual charge of a large and important Church. I trust that I have done it in the fear of God, and with a supreme desire to glorify His name. But I can this day adopt the language of the Apostle to the Corinthian Church, and assure you that "I am with you in weakness and in fear, and in much trembling." I tremble for myself, lest after preaching to others, I may be cast away. I tremble for you, lest the Gospel which I proclaim may be a savor of death unto death to your souls.

It will be my object to preach Christ crucified to you in the manner which has been imperfectly described this morning. In the discharge of this and all my other duties, I must claim your indulgence and I must ask your prayers. If the great Apostle of the Gentiles, a chosen vessel of God and filled with the Spirit, felt so deeply his need of an interest in the prayers of the Church as repeatedly to solicit their remembrance of him at the throne of Grace, with how much earnestness may I be permitted to say, "Brethren, pray for me!" And if you really wish to afford me encouragement in my pastoral labors, you will do this most effectually by receiving with cordial affection the *Saviour* whom I preach. It is comparatively of little moment in what light you may regard me; but eternal consequences are suspended on your acceptance or rejection of my Divine Master. It is His message I bring you, and His love I proclaim to you. And hereafter you will find either that His frown is perfect misery, or His smile unmingled joy; that hell is woe because Christ is absent, or that heaven is bliss because Christ is there."

I add a paragraph from the afternoon sermon.

"You should hear with a deep sense of the solemnity and importance of the truths presented.

"The Christian Ministry, the Sabbath, and the ordi-

nances of the Lord's House, were not instituted to be 'a vain show.' You are not required to be present in this place in order that you may unite in unmeaning ceremonies, or listen to abstract discussions which have no bearing upon your duty and happiness. Nor are you at liberty to come here merely to gratify a thirst for knowledge, or to enjoy the pleasure of excited feeling. The Sanctuary is designed to be the theatre of the most solemn transactions which take place in our world. The business of our political, judicial, and legislative bodies, relates only to the property, the liberty, or at most the lives of men. And you have all observed how intense an interest is often excited throughout a whole community by the agitation of these subjects. You have observed with what breathless silence a heterogeneous crowd, bound together by no tie but that of a common nature, attend on every step of an investigation which involves the life of a fellow-creature, and you have yourself, perhaps, awaited with painful anxiety the issue. By what mysterious agency is it then, that you are divested of all your sympathies when you enter the House of God? Where are feeling and reason and conscience when a cause is pending which involves your own life, and not your life merely, but your never-dying soul? The truths which are here declared to you are most solemn, most

momentous truths. They relate to holiness and sin, to life and death, to heaven and hell, to time and eternity. They relate to your personal sin or holiness, *your* life or death, the heaven or hell which *you* are to inhabit. They concern you every day and hour; your every act, every word, every thought. They concern, deeply concern you, whether you regard them or not. You may disbelieve them. You may despise them. This cannot alter their essential nature. Refuse to listen to them. Treat them with cold indifference, with philosophic scorn, with vulgar ridicule. They are truths still, immutable truths, truths which affect in the highest degree your present character and your future destiny. Let me urge you then to believe these truths, and to attend to them as those whose eternal well-being is suspended on their acceptance of the Gospel."

As regards the manner in which that great system of theology and morals, of which the doctrine of the cross is the heart and stem, has been set before you, I find much to regret—much that I feel might be amended, if it were possible for us to live our lives over a second time. But on one point my mind has not wavered. I began my labors here with the conviction that the minister of Christ must assign the same pre-eminence to the pulpit which the New Testa-

ment accords to it. One of my own pastors had already quoted to me this remark, made by the late celebrated Dr. Griffin, in "charging" him at his ordination, to-wit: "Never expect to satisfy your congregation in the matter of pastoral visiting." I did not expect to satisfy my people, and have not been disappointed. That I might and should have been more diligent in this department of my work, is freely confessed. But where the two functions come in collision, the paramount claim of the pulpit must be insisted upon—with this qualification, viz.: that even the pulpit must yield to the demands of the sick, the desponding, the awakened, and the bereaved. Thus limited, the requisitions of the pulpit must be held sacred as against challenge from whatever quarter. Congregations do not like to be told this. They hear with latent discontent of churches whose pastors spend nearly their whole time in going from house to house; and very pleasant work it is to a pastor to go from house to house, in the free, cordial, confidential intercourse which should obtain between a minister and his people. But what is to become of the pulpit? Were it not better that the time devoted to a half-dozen families should be given to the preparation of sermons which might edify his entire congregation? And, note well, the same households that are covetous of a

pastor's frequent visits, are usually sensitive as to the quality of his ministrations. They expect to entertain an angel through the week, and then to be entertained by an angel on the Sabbath.

This cannot be. Flesh and blood is not equal to it. The demands upon a pastor's time, parochial and extra-parochial, (I am speaking of large cities,) are so multiform and pressing that unless he be a very *Boanerges* for physical endurance, and made, too, without nerves, or with iron nerves, he *must* elect between the social yearnings of his people, and the plenary necessities of his pulpit. It will probably dawn some day upon our principal congregations, that the Reformed Churches of the continent and the Episcopal Church in our own country, have adopted the true plan in providing every pastor with an assistant—usually some young man whose training (it may be added,) for a year or two in that relation must be invaluable to him in after years. However that may be, no minister can expect to sustain himself permanently in such a position, without constant and diligent study. We may lay stress upon this at an era so distinguished as the present for the culture of polite literature, the unexampled progress of science, and the general diffusion of knowledge. Under any circumstances a congregation is entitled to the best preaching their pastor

can give them. And the obligation to furnish them, I do not say rhetorical or eloquent, but well considered and instructive sermons, becomes imperative in an educated community.

Let me observe, as in a parenthesis, upon this point, that no one except a minister can understand how much the quality of the preaching depends upon the quality of the hearing. If I have succeeded, however imperfectly, in this department of my work, the merit is, in no trivial measure, due to you. It has been my high privilege from the day of my ordination until now to minister to an intelligent and appreciative congregation. And I could thoroughly sympathize with my beloved friend and brother—that illustrious scholar and preacher* in whose hands I left my pulpit during my year abroad—when he paid you the rare compliment of saying, that he "enjoyed preaching to you more than to any other congregation."

Let me not be understood, in the remarks just made on this general subject, as intimating that the pulpit should go to the schools for its themes, or lay out its strength upon philosophical essays and the researches of science. This were treason to its Lord and ruinous to men's souls. But the ministry may be presumed to note the current tides of speculation, the rise and

* The late Prof. J. Addison Alexander, D. D.

progress of erroneous and hurtful opinions, and whatever may menace the well-being of the church and the spread of the Gospel. And they must be prepared to handle the august teachings of God's word with some wise reference to passing events, and in a way to command the respect of intelligent hearers. It must be apparent that the responsibility which, as well in this view as in others, attaches to the ministry of our own church, is alike onerous and honorable. The Liturgical sects divide the exercises of worship, more or less equally, between the minister and the congregation, little prominence being given, or even allowed, to the function of preaching. Our simple ritual—perhaps too simple—concentres the interest of the service in the pastor. The service takes its complexion mainly from himself; from his own culture, wisdom, taste, zeal and spirituality. We may lament this, but the fact is patent. And being patent, the obvious consequence follow; on the one hand, that a cyclopœan task is laid upon the ministry of our community, and on the other, that they are bound to bring their very best powers to the prosecution of it—continually invoking the aid of that Divine Spirit without whom Paul himself must have planted and Apollos watered in vain.

And if so, what can any of us do without persist-

ent, systematic, absorbing study? An inspired man has his emblem in a living fountain of water. Other teachers are but cisterns; some, purely cisterns—nothing comes out except what has been poured in: others, cisterns which have a few little springs within that supplement the stores received *ab extra*, and give color and flavor to the entire contents of the reservoir. In either case the stream will shrink as streams usually do, unless constantly recruited at the source; and when it shrinks there is heard a murmuring of the flock because their shepherd has led them into a region where "there is no water to drink." A prudent shepherd will toil very hard sooner than incur this peril, and toil hard he must or he will not elude it.

Not to enlarge upon a topic which will recur in another connection, the history of Christianity shows that wherever the evangelical pulpit has been thus regarded and cherished by ministers and people, there it has been owned of God as the most efficient of all means in reforming society, in bringing sinners to Christ, in edifying believers, and in propagating the Gospel. In perfect honesty of soul I express my sorrow that this pulpit has not fulfilled, as it should have done, the conditions just specified; while I may be permitted to claim that I have uniformly looked upon it as being entitled to the first place in my

studies and labors, my sympathies, my aspirations and my prayers.

There is another agency of which, at your prompting and with your co-operation, I have largely availed myself—the Press. The books that have gone out with my name have been very kindly received both in this country and Great Britain. But I refer to the subject simply to put on record here a statement entirely personal in its nature, but prompted, I trust, more by a sentiment of gratitude than by any selfish motive. Several years ago I was led to write and publish a small volume called "THE GREAT QUESTION."* Not to impugn the estimate of the pulpit just presented, I may and must affirm, that the book here mentioned has been owned of God beyond any other labor of my head or hand. In so signal a manner has He set His seal upon it, that I cannot but regard the writing of it as the most important work of my life. I mean just what I say. If God, in His great mercy, has put it in my power to do anything which has been helpful to the cause of Christ in the past, or which promises to be useful to my fellow-men when I am gone, I believe it may be found in the preparation of this book. To His service it was dedicated.

* "THE GREAT QUESTION:—WILL YOU CONSIDER THE SUBJECT OF PERSONAL RELIGION?"—*American Sunday School Union.*

With His rich blessing it has been crowned. In His gracious keeping I leave it for the future. And to His name, from the depths of a grateful heart, I render all the praise.

By an easy transition we pass from these topics to some of the changes affecting the externals of our worship, which have come in during the last forty years. Conspicuous among these is the altered style of our ecclesiastical architecture. The wholesome sentiment has become common, that the house which a people rear for the Lord, should not, to say the least, be inferior to their own houses. The improvement in the construction of churches in their outward aspect, and interior grace and comfort—may be noted as real progress. But even Eden had its peril. And there are snares along the best paths we walk in, and the best schemes we pursue. The tendency now is to expend too much money upon churches; to make them too ornate; to contrive one set of churches for the rich and another for the poor; whereas, the Christian Sanctuary is, of all places in the world, the spot where the rich and the poor should meet together in the presence of Him who is the Maker of them all. Should Protestantism on any extended scale, forbid or frustrate this, it would give some pretext for the as yet senseless cry that "Protestantism is a failure."

But it cannot be. The Churches of the Reformation will continue to be, as they have always been, the best friends of the poor. Only let them see to it that they do not carry the costliness of their Sanctuaries to the point of a sinful extravagance, and slight the claims of the Lord's poor to a place in His House and at His table.

Let us next suppose one of our faithful Missionaries, on returning after an absence of forty years, say in Africa, to worship on his first Sabbath with almost any three of the leading congregations in one of our large cities, what would chiefly attract his notice? First, unquestionably, the general aspect of the *wardrobes* before him. When he left the country, congregations of the same rank wore plainer costumes. Such congregations in Europe do still. It is not the custom in those countries to "dress up" either for church or for the street. Foreigners of rank who visit us, note the contrast as revealing one of the weaknesses of a people who talk much of their "Republican simplicity." We may not deny that their strictures are founded in reason. But the perverse usage has too firm a footing to be uprooted. We may regret that extreme elegance, and costliness, and decoration, are not reserved for the social occasions to which they so intuitively belong. But it is

idle to inveigh against the bad taste of a fashion which has become as thoroughly national as any fashion we have.

The next thing to strike the attention of our Missionary brother would probably be the posture of the congregation during the devotional exercises. When he went abroad, it was the established practice among Presbyterians to stand in prayer. This was the settled custom of the whole church for the first six centuries of the Christian era. Various causes have been assigned for the change that has gradually crept into our churches, and which is said to be infecting even those of Scotland and Ireland. Enough that it has become very prevalent, and is sanctioned by large numbers of the most devout of our communion. I have regretted and resisted the innovation; but the Christian people will have it so, and the churches should now choose for themselves among the other allowable attitudes of devotion. These are prostration, kneeling, and bowing. The first is out of the question. To the second, which many would prefer, the arrangements of our pews are not suited. The third, which has the sanction of the venerable Reformed (Dutch) Church, has commended itself to all who have relinquished the custom of the fathers, and promises to become general. Should this be the re-

sult, a further modification of our order would be indispensable. Bowing or kneeling in prayer infers, both for comfort and edification, standing in the office of praise; and unless obvious tokens are misinterpreted, not many years will have elapsed before this becomes a familiar, if not the current usage in our communion.

Another change would be noted by our visitor. He attained his majority under a prescriptive rule which fixed the canonical duration of the Sabbath services, certainly the morning service, at two hours. The benediction now falls upon his ear a half hour sooner in the morning, and nearly an hour sooner in the afternoon or evening. The prayers, the sermon, the hymns, (I do not say the music)—everything is abridged. On inquiring into this, he would hear it vindicated on two quite dissimilar grounds. He would be told that it was exacted by the reigning spirit of the country; that being "a very great people," and having more to do than any other people, we must needs be in haste with our worship as with our other occupations; for it is undeniable that we carry this impetuosity into every department of politics and business, into everything, in fact, except our amusements;—the theatre, the opera, the banquet, the fashionable ball, being among the necessaries of life,

it would be suicidal to curtail the time devoted to them. This would be one explanation. From a different quarter he would be told that, since he went abroad, the claims upon the time, and thought, and health of our pastors have been doubled, perhaps quadrupled; that the indefinite multiplication of benevolent societies has very largely increased the demands upon the sympathies and care of private Christians; that the arduous labors they bestow upon Sunday-schools and Missionary enterprises consume some hours of each Sabbath; and that, with these altered conditions of the church, it is proper that the stated exercises of public worship should be less protracted than they were formerly. Our guest would be too fair-minded to dispute the validity of this reasoning, whatever he might think of the other.

But a greater surprise (logically preceding the one just named,) awaits him. It was hinted a moment ago that he would not find the *music* of the sanctuary abridged. He might happen, for the day, into churches where he would find it materially improved—for there are many such churches. But he would not be long in discovering that in our great cities music had usurped a place in the house of God to which it has no valid claim. Very early (to repeat what was said in your hearing a few years since,) was it brought into

play as a means of perverting and debasing public worship. With one voice the fathers resisted its abuses, and strove to preserve its purity and to keep it in its place. But they were foiled. Music continued to encroach upon the customary ritual until the choir subjugated the pulpit. For several centuries preaching was practically suspended. Painting and sculpture allied themselves with their sister-art. Vast cathedrals, alien from the whole genius of the Gospel of Christ, and suitable only for pompous shows, took the place of the humble sanctuaries of the early believers. The church by degres exchanged its spiritual character for the functions and trappings of a civil STATE. Christianity became a mere political institute; and worship a sacrilegious ceremonial in which God's altars were used to offer incense to human pride and ambition.

The cycles of history return upon themselves. It is not probable that those who are most concerned will care to look into this mirror, or that the lesson, if seen, will be heeded. But there the lesson is. The process which wrought such irreparable evil in the early church is repeating itself in our day. Music is again the chosen implement for sapping the walls of Zion and defacing its beauty. People used to go to church to worship God. This seems, on the whole, to

be the Scriptural idea of going to church. But they are now invited to the sanctuary to enjoy a musical treat; in many cases to witness a melo-dramatic *performance*—a sort of Sunday Opera, mollified, indeed, but in full keeping with the Opera of the other six days. As yet these are, with us, exceptional instances. But any church may grow to them in time. Already it has come to be recognized in very numerous congregations, and confined to no one sect, as an indispensable means of what is called "success," to provide the most artistic and elaborate music. Churches are not ashamed to compete with each other, in holding out inducements of this sort to allure visitors. Multitudes of young people, forsaking the pews where they belong, are flitting about from church to church "to hear the music." This is the acknowledged motive. They have too much candor to pretend that they go to join in the prayers and praises of the sanctuary, or to hear the preaching of the Gospel. They go simply to be regaled with fine singing. This is the end they aim at; and this the burden of their report when the service is over. The preaching is nothing—the less of it (in their esteem) the better.

Now am I declaiming against the culture of music? No. Am I proscribing musical exhibitions? No: not in their legitimate place and character. Am I dispar-

aging the value of good singing in the house of God? Not at all. There *must* be a certain harmony between the refinement and taste of a congregation and their service of song, or it will mar the comfort and edification of their worship. But this is not to justify or extenuate the arrogant and pernicious substitution of cunning music and its kindred devices, for the authorized exercises of the Lord's house. To intimate that the practices reprobated may be telling upon the whole cast of our religion, and replacing the substance with the shadow, might provoke a smile. But your incredulity may have its solution. People standing upon a drifting field of ice, miles in diameter, are not cognizant of its motion. Our Christianity has been so long and so widely drifting from its ancient moorings that we have, possibly, lost sight of all the land-marks. A single observation will suffice to correct your reckoning. Bring the Christianity now growing so popular in our cities to the test of the law and the testimony. See whether it be the religion of Christ and the apostles. See whether its worship and its spirit be the spirit and worship of the early church. If this inquiry be conducted with candor, you will be shut up to the conclusion that a change is stealing over our Christianity which seriously threatens its vitality. The passion for ornate music is doing for

the church what the most subtle of the mineral poisons does for the body. The first effect of arsenic, in minute potions, is to beautify the complexion. Persevered in, the result is asphyxia and death. Men are not satisfied with the church as Christ made it and pronounced it, "very good." They must refine upon His model, and array it in other vestments, and make it attractive to the senses, and adjust it to a "cultivated" generation. And they are too busy in embellishing its exterior to note that their manipulations are poisoning the blood, and weakening the pulse, and extinguishing its very life. This, too, with the inevitable effects of the treatment before their eyes. It is the common vice of empirics that they never learn anything. If it were otherwise, these people would see that they have only taken up a system of practice which has been in vogue for ages in the Oriental Churches and the Church of Rome. Those churches offer them satisfactory exhibitions of a mere spectacular Christianity. The methods they have adopted, if persisted in, would in time assimilate any Protestant church to these hierarchies. And if they cannot or will not see it, the Christians of these communions ought to see it, and put a stop to this pestilent tampering with sacred things.

If you cannot endure the simplicity of the New

Testament ceremonial; if the central place assigned by Christ to the preaching of the Gospel offend you; if the house of God be in your esteem a mere music-hall or theatre; and the only worship you crave be an oratorio or a drama; why insist upon fashioning Protestant churches to this style of devotion? If the scheme be so captivating in the bud, the full bloom must be still better. Why not go at once to some Romish church, where you will be certain to find all you are yearning for, without the toil, and the delay, and the unseemliness, of attempting to effect this transformation in churches established to *protest* against a sensuous religion? The glory of the Christian religion is its spirituality. Herein it is the poles away from any and all of the false religions. Its beauty and strength lie in its holiness. Its rites and ordinances are but the graceful setting for those sublime truths through which we behold the King in His glory. As you enlarge the frames you exclude the light, and obscure the throne and Him who sits upon it. In other words, the whole moral power of the church lies in its conformity to its Lord and its spiritual communion with Him. This destroyed, it not only becomes impotent to all the beneficent ends it was designed to accomplish, but its mighty enginery is thenceforward turned to augment and accelerate the multitudinous evil forces which are hurrying men to destruction.

Most cheering is it to note that a re-action has taken place since the publication of the sermon just quoted. In every direction congregations are re-asserting their right to take part in the office of praise. And our Missionary friend might draw comfort from the assurance that in our own communion this musical mania seems to have passed its crisis. Here and there a church will still indulge itself in the extravagance and sensationalism of operatic entertainments; but the indications point to a general revival of the ancient psalmody in conformity with the inspired canon, "Let the *people* praise Thee, O God, let *all* the people praise Thee."

Not to advert to other changes in the externals of our worship, may I be allowed, in this connection, to suggest one or two further changes as being in my view desirable. After forty years' observation and experience, I am not satisfied with the ritual of any denomination. An imposed Liturgy, minute and inflexible, which is by many devout Christians held to be only less precious than the Bible, would be to me as much a yoke of bondage as would have been the Levitical ceremonial to the early disciples. But carefully composed forms of prayer were much in use among the Reformers, and are to be found in the writings of most of those illustrious men whose names

adorn the annals of the Presbyterian churches of Europe. The weak point in our services is the devotional offices; the preaching is better than the praying. The gift of prayer is but scantily bestowed upon some who are not lacking in the grace of prayer. And ministers who are liberally endowed in this respect, are not always able to *command* the sacred faculty. Every Pastor knows what it is to go to his pulpit with an aching head, with nerves all ajar from a sleepless night, burdened with some sorrow, harassed with some vexing care, or otherwise unfitted to preach, and still more unfitted to lead his people to the mercy-seat, and speak with and for them to our Father in heaven. What a relief would it be to pastors in circumstances like these, to have at hand some suitable form of prayer; and how much would it contribute to the edification of believers. Why should not our General Assembly provide a few such forms, not to be imposed upon the ministry, but to be used by them at their discretion; and also to supply an obvious want where vacant congregations meet for worship without the presence of a minister?

Again, if our methods could be revised, I should insist upon the concert of pastor and people in the audible offering of the Lord's Prayer, and the reciting of the Apostles' Creed once every Sabbath, together

with the responsive "Amen," at the end of every prayer. In respect to the Creed, there are probably many Presbyterians who are ignorant that it is the common heritage of the churches, and that it is always included in our "Confession of Faith." The Superintendents of our own Sunday and Mission-schools having judiciously introduced these two exercises into their stated services, the way, it is hoped, may be opened for copying the example in our ordinary Sabbath worship.

It has long since passed into a proverb, that as men advance in years they are prone to disparage the present in the interest of the past. Some of the young men before me have doubtless been ready to exclaim, while sitting here, "Say not thou, 'What is the cause that the former days were better than these?' for thou dost not inquire wisely concerning this." It is no more a sentiment of mine, that "the former days were better than these," than it is that these days are what they ought to be. No candid man can review the records of the last forty years, without conceding the fitness of the verdict that marks this age as an "age of progress." An illimitable field, replete with the trophies of genius and skill, opens its alluring panorama to the eye just here. But let us confine our view for the present to the church. Christianity, as

already intimated, has become a greater power in the earth than ever before. It is more widely diffused. It has more disciples. It is making itself more decisively felt in the affairs of cabinets and nations. There are encouraging signs of a growing unification of its energies, looking to more systematic and vigorous assaults upon the grand domain of sin and Satan. And at no period has the Evangelical Church had more reason to "thank God and take courage." The distinctive feature which reveals itself in these several characteristics, is *the presence of the lay element.* This is the most important change which has taken place in the practical administration of the church for these four decades,—the waking up and organizing of the Christian laity for Christian work. We are not to reproach former generations with their supineness, however much we may deplore it. The light was not vouchsafed to them, which shines upon us. Not by a sudden vault, by a slow and contested progress has the vital principle struggled up to its true position in the consciousness of the church, that the universal law of Christ's kingdom is SERVICE; that the duty and privilege of laboring in the Master's vineyard is no exclusive function of the ministry; that the entire host of God's chosen, irrespective of age, sex, or condition, are to go out into the great field, which is the world,

some to plant, some to water, some to reap, some to gather up the sheaves and carry them in to the garner, some to thresh the grain and winnow the wheat from the chaff—every one to do something, "to every man his work." This is the doctrine proclaimed from the Evangelical pulpits, in the social prayer meetings, in the Sunday-schools, and by the religious press in multitudinous forms. And through the potent influence of the Divine Spirit upon men's hearts, it has been cordially accepted, and so far carried out into practice, that Christians who are really such, no longer feel comfortable unless they are making some effort, if not to aid in propelling the chariot of salvation, at least to remove here and there an impediment from the track.

If you would see the fruits of this genuine revival of Scriptural Christianity, look abroad. One of its palpable results is at our doors, in the enlarged scope that has been given (not however without a certain incidental abuse, to be mentioned hereafter,) to the Sunday-school system. No strong church is now content without its Mission-school. Not one of our cities that is not dotted over with these schools. They are furnishing grateful instruction to the deserving poor; and diffusing the savor of the Gospel through many a neighborhood only a step removed from ab-

solute barbarism; while in their reflex influence, they are ministering purity and vigor to the piety of the churches.

Not less efficient are the numerous societies and institutions which the inventive philanthropy of the day has devised for the relief of every type of suffering and want. Not only are millions of money contributed for their support, but a vast army of faithful workers—many among them ladies of wealth and high social position—are enlisted in their service, and devoting their time and toil to the well-being of these suffering classes. What need we (let it be asked in passing,) of organized "Sisterhoods" to do this work? The Romish Church abounds with these fraternities; and every one must honor the courage and kindness they so often display in times of famine and pestilence. But is Protestantism without its Sisters of Charity and Sisters of Mercy, and Sisters of all the other graces? Wearing no distinctive garb and bound by no technical code, they attract less notice than their Roman sisters; but are they not relatively far more numerous, and do they not practice as much self-denial, and is not their ministry fulfilled with quite as much fidelity, and gentleness, and constancy? As things now are, all Christian females amongst us are instructed to regard themselves as dedicated to these

and their kindred offices, so far as Providence may open the way. If a separate "Order" were created for the purpose, would not the tendency and ultimate effect be to concentrate this entire work in the hands of its members—thus discouraging personal activity among devout women outside of the society, to their own loss, the loss of the poor, and the detriment of the church? And has not this been the historical result in the Romish communion?

It were alike superfluous and impracticable to recite here even the titles of the benevolent associations which have sprung up in the path of Christianity, within the last forty years. Like new planets and asteroids, "still they come;" and the church's firmament is growing more brilliant every year. Nor its firmament only. It is gradually dispelling the thick darkness of Paganism, and covering the earth with a robe of light and beauty. God in His mercy is opening all lands to the heralds of salvation. The marvellous triumphs of science and art have brought remote countries into such near fellowship, that whereas, in 1830, it took Missionaries six months to make the journey to certain fields, there is perhaps no point on the surface of the globe which it might be desirable for a Missionary to visit, that he could not reach from any other point in six weeks. And intelligence from

most of these regions is flashed over the globe in a few hours. But I must not dwell upon this inviting theme.

Among the choice fruits, however, yielded by the Christianity of the last forty years, there is one other which it were inexcusable to pass over; I mean the creation of a religious literature adapted to the times, and with special provision for the young. Comparing these two epochs, the first was marked with such a dearth of juvenile religious books of an approved character, that the aggregate did not exceed a few dozens of volumes. Now this handful has swelled into many thousands. Nor Sunday-school books alone. No former period has rivalled the present in the production of Commentaries, large and small, Dictionaries, Cyclopœdias, and other helps to the study of the Bible; nor was the Bible itself ever published at so cheap a rate nor so widely circulated. Whatever profusion may have signalized the issues in any other department, the religious press has achieved an easy pre-eminence alike as to the quantity and the quality of its products. These facts are decisive as indicating the advanced scholarship, the enlightened piety, and the practical philanthropy which distinguish the church of our day. For, next to its own ordinances, the press must be regarded as its right arm for the discomfiture

of error, and the maintenance and diffusion of God's truth.

You will now acquit me of any illiberal depreciation of the present, or any blind idolatry of the past, if I venture to shift the lens a little, and to hint that the picture we are looking at is made up, like all other pictures, of light and shade. Some of the shadows have been glanced at. If there are others which stand out in strong relief, it may be owing to the orient back-ground. It is when the moon is brightest we see its mountains most plainly.

Taking a second glance, then, at the Christianity of the day, and measuring it by the standard of 1830, what do we see? It has more wealth, more general culture, more of the Missionary spirit, a higher range of liberality, and far greater activity in propagating itself. These attributes, as already intimated, are slightly marred by the taint of a bustling, ostentatious element, which seems, ever and anon, to cry out with Jehu, "Come, see my zeal for the Lord!" More conspicuous still is the coquetry that has been going on between the church and the world. The world, too, has been growing richer. It affects more state and splendor. It is more addicted to shows and sports. And now that religion has come to be such a power, it pays court to the church, seeks its society, tenders

it its wardrobes, invites it to its entertainments of every kind, and begging forgiveness for the ungracious transaction of Calvary, and the slaughter of a few millions of Christians since that event, prays that the church and itself may henceforth be good friends—meaning thereby that the church is to don its livery, to go wherever it goes, do whatsoever it does, and exchange its old puritanical yoke for one of its own make, of a much easier pattern. And how does the church receive the world's proposals? Very much as Eve did the tempter's. At first with mingled astonishment and resentment.

"Thee, Serpent, subtlest breast of all the field
"I knew, but not with human voice endued;
"Redouble then this miracle and say,
"How cam'st thou speakable of mute, and how
"To me so friendly grown above the rest
"Of brutal kind, that daily are in sight?"

You will recall his reply, a marvel of ingenious and fatal sophistry; and then follows the impression it made upon her.

"He ended, and his words replete with guile,
"Into her heart too easy entrance won:
"Fixed on the fruit she gazed, which to behold
"Might tempt alone; and in her ears the sound
"Yet rung of his persuasive words, impregn'd
"With reason, to her seeming, and with truth."*

* *Par. Lost*, B. ix.

Here, if I mistake not, is the precise posture of affairs hetween the church, rather between a certain influential portion of the church comprising people of almost every communion, and the world. One large wing has surrendered. Another large wing stands firm as a rock. While between the two, the centre parleys with the world—now consenting, now refusing—but agitated continually with throes of conscience, and leaving by-standers in painful suspense as to the final issue. Some of you will live to see, and (as may be) to deplore or to rejoice in it. I shall not. But every true believer must lament that the Lamb's Bride should tolerate such advances from His crucifier.

Another shadow demands notice—one which links itself on the one hand with our current Sunday School system, and on the other, with what I cannot but regard as the ill-advised change which has occured since '33 among the Presbyterian churches of our city, in transferring the second Sabbath service from the afternoon to the evening. You will anticipate me as referring to the deteriorated family-life of our day, and its bearings upon the welfare of the church. Having published my views upon this subject of transcendent importance,* I shall make no apology for quoting a few paragraphs apposite to the present discussion.

* In the "*Christian Weekly*," the admirable paper of the American Tract Society.

It is about time for our Evangelical churches to consider the question, *What is to become of the Family?*

That the family is a divine institution and, as such, to be sacredly cherished, is an article of the creed which they all hold in common. But whether it be held, generally, as a living, fruit-bearing principle, or as a dead letter, is a point not definitely settled.

As regards the place assigned to the family in the Christianity of the fathers, there is no room for a diversity of opinion. Recognizing its charter as antedating that of the church, and bearing the King's image and superscription, the early Christians, treading in the steps of the devout Jews, paid special honor to the domestic constitution, and scrupulously fulfilled its religious obligations. Tertullian and Jerome have dwelt upon the conscientious care with which household piety was cultivated in the ancient church. The same healthful token reappeared at the Reformation. With the emancipation of the church from Roman bondage, the family began to resume its scriptural position, to reassert its hereditary rights, and to exercise its prescribed functions. No intelligent Christian can require to be informed of the dignity and sacredness with which the family was invested among the Presbyterians of Scotland, the Puritans and Nonconformists of England, and the Colonists who founded

our Eastern States. Nor would it be difficult to show, that to the wise and generous culture so sedulously bestowed upon their *homes* by the earlier generations of these illustrious immigrants, is largely to be traced whatever is of choicest value in our national character.

As the family is older than the church, so it is the universal and indestructible unit, both of the church and of the state, by God's appointment co-ordinated with them, and made essential to their proper development and stability. It has its own rights, duties, and privileges. Within its legitimate sphere, its authority is paramount. Neither the church nor the state may lawfully intrude upon its domain. Established for certain ends, its adaptation to those ends is marked with the wisdom and benevolence which pertain to all the Divine arrangements. What could be more beautiful, what (duly administered) more effective, than an organism which thus "sets the solitary in families," insures to parents the gradual nurture and unfolding of all their purest and best powers and susceptibilities, and surrounds children with an atmosphere impregnated with blended authority and love? Not to speak of the social and civil bearings of this system, its auspicious aspect towards the church is too apparent to require elucidation. The family life flows into the broad stream of the church life, and the

church life flows into the ten thousand rivulets of the family life; and so each nourishes the other. But this only happens—except in some imperfect degree—when each keeps within its own orbit. The family cannot do the work of the church; nor can the church do the work of the family. And this brings us to the topic suggested by the inquiry: "What is to become of the family?"

Thoughtful men of all professions are alarmed at the growing laxity of the domestic ties in our country. The proportion of divorces to marriages is something frightful. Parental government is giving place to the despotism of children. Families are becoming mere heaps of stones without cement or symmetry, which fall to pieces with the slightest pressure whether from within or from without. The general drift, even of the professedly Christian body, is palpably towards the world. Very few young men of the class that may be designated as "in society" now enter the ministry. And among those who do not come to the Lord's table, the church herself scarcely recognizes any difference between the children of Christians who have been dedicated in prayer and baptism to God, and the children of the world.

It were quite invalid to refer this untoward condition of things to any one cause. But the church herself

cannot be held guiltless in the matter. The church, it is true, is increasing in numbers, wealth, and power. Its array of benevolent institutions would have done honor to any age of Christianity. Its ceaseless activities at home and abroad are yielding fruit to the praise of God's glorious grace. But if, as many careful observers surmise, the stream has more breadth than depth, and threatens to run shallower still, may not a partial reason for it be found in the practical disparagement of the family on the part of the church? "How can this be," some zealous worker may exclaim, "when the church is so prodigal of her labors on behalf of the young?" Let me answer by reminding you that, according to the word of God, the church is endowed with a three-fold function, to wit: Evolution, Acquisition, and Edification. Our own standards, in common with those of the other historic churches, lay great stress upon the first of these—the increase and expansion of the church from within. The children of believers receive the seal of baptism, because they are *members of the church.* As such, "they are to be taught to read and repeat the catechism, the Apostles' Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ. And, when they come to years of discretion, if they be free from scandal, appear sober

and steady, and to have sufficient knowledge to discern the Lord's body, they ought to be informed it is their duty and privilege to come to the Lord's Supper."* What prominence does the church give in her ministrations to the domestic constitution, as thus defined? How far are parents instructed in their imperative duties, and assisted in the discharge of them? With what measure of fidelity does the pulpit set forth the all-important truth, that believing parents, relying upon the promised blessing of God, ought to count upon their offspring being early called into the kingdom of Christ, and growing up into religion as the children of God? Or, does the church of our day, repudiating this Scriptural doctrine of home-nurture, thrust her own offspring out to take scot and lot with the children of the world, as if to show with what tact she can afterward employ her solicitude and skill in ways and means for bringing them back again? In a word, has the church that conception of the family which indisputably entered into the Christianity of our fathers—that it is, equally with the church, of God's planting; that it was designed to be a chief means of perpetuating the church; that the church must extend to it instruction, protection, and sympathy, but without attempting to arrogate its functions or curtail its pre-

* Directory for Worship, ch. ix.

rogatives; and that any unlawful meddling with its mechanism must be no less hurtful to itself than to the family?

As in contravention of these radical principles, the family is now-a-days quite overshadowed by the Sunday-school. An institution originally devised by Christian philanthropy for the benefit of poor, outcast children, has gradually enlarged its sphere until it not only comprehends all the children of the church, but is practically deemed of more importance to the cause of Christ than the family itself, God's own ordinance. This is not said by way of disparaging Sunday-schools. They are of priceless value to the church and to the world. Would that they might be multiplied throughout all our spiritual wastes, and made a hundred-fold more efficient. But is not the system so managed that it tends to undermine and supersede the family? In terms, parents are reminded that their obligations cannot be transferred to the Sabbath-school teacher. But as a matter of fact, is not the Sunday-school magnified both by the pulpit and the religious press far above the family? Where one word is uttered on behalf of the family, or one sermon or address devoted to it, are not twenty given to the Sunday-school? Is not the parent unconsciously putting off his duties upon the teacher, and the family

life more and more merging itself in the Sunday-school life? And is not the family step by step yielding the high position assigned to it in the economy of God's kingdom, to an institution which, however commendable, should be used only as an auxiliary to the family and the church?

The Sunday-school is here referred to in its ordinary type, as connected with many of our best churches. This is not the place to speak of the growing abuses of the system—the ostentation, the ambition, the worldly methods, the theatrical trumpery, with which it is so often disfigured, and which are equally offensive to good taste and to serious piety. The question, "Whereunto will these things go?" is beginning to attract attention; and if the mischievous nonsense proceed much further, we may expect to see judicious parents withdrawing their children from the Sunday-school altogether.

Dismissing that topic, there is another quarter in which the church holds out a threatening visage towards the family, viz.: in wresting from it its hereditary claim to Sunday evening. To preclude misconception, it is freely granted that the surroundings of a congregation may be such as to justify and even to require stated public worship on the evening of the Lord's Day. It is important, also, that in every

large city, some churches should be open every Sabbath night—a provision happily secured under the old Philadelphia *regime*, whereby each church had one Sunday evening service every month. But, conceding these points, has the church any warrant so to appropriate the entire Sabbath, as to deprive the family of all fit opportunity for its religious and social duties? The Scriptural conception of the family as a miniature church with its altar, its priest, its congregation, and its worship, is theoretically accepted on every side. But there is one element not specified here, in the absence of which the well-ordered machine becomes simply a polished engine without any steam. How can there be worship, whether public or domestic, without a fixed sacred season? And what season is secured to the household church? The morning of the Sabbath is given to the sanctuary, the afternoon to the Sunday-school, and the evening again to the sanctuary. The family is ignored. The arrangement is precisely that which would obtain if the family organization had no existence. To urge that the services proper to that primeval church can be adequately cared for in the broken parentheses of time between the three public services, is to betray a very meagre conception of the domestic institute and its high aims and inalienable functions. What the

case demands is, a regular convocation of the entire family, for systematic instruction in the Word of God and the catechisms proper to the respective denominations, for prayer, the singing of hymns, the reading of suitable books and that free, confidential, hearty, joyful intercourse, which the Psalmist no doubt had in view when he said, "The voice of rejoicing and salvation is in the tabernacles of the righteous." All the greater need of this is there, because in our busy metropolitan life (to speak only of cities) men see very little of their families from Monday morning to Saturday night, While they might, perhaps, gather their households together of a Sunday afternoon, the season, as just intimated, is not favorable and does not invite to it. So that Sabbath evening, as it is the natural, so it is virtually the only period of the seven days when these grateful reunions can be held. How much they would contribute, if generally observed, to invigorate the domestic ties, and to counteract that strong tendency to the premature dispersion of families which is stimulated alike by the geographical and the political conditions of our country, must be apparent to every one whose natural affections have not been dwarfed or paralyzed.

An elaborate argument, indeed, might be framed just here, in favor of restoring the family to its true

position as a religious ordinance, by way of repressing that filial insubordination and juvenile arrogance which are the opprobrium of American society. Enough, that this return to early usages would conduce to the well-being of families; that it would bring into the church a generous succession of intelligent, conscientious, and stable Christians; and that it would tell with beneficent effect upon all our social and civil interests.

Let the church then, cease to monopolize the day of rest with her public services. Let her recognize the family as, equally with herself, a divine institution, with chartered rights and imperative duties as sacred as her own. Let her take her usurping hands off the Sabbath evening; exalt the family in her current ministrations; keep the Sunday-school to its legitimate sphere; and use every scriptural means to foster household piety, and to cultivate those graces which have their true rooting and find their best development under the parental roof-tree. Thus shall the church and the family resume their normal relations, and each become once more to the other a source of strength and peace and enduring prosperity.

At the close of forty years, more pregnant with great events and with human progress than any equivalent term since the Day of Pentecost, you will expect me to glance (it is impossible to do more) at

some few of the salient points that stand out in the history of this period. Of the three European and two American wars which have taken place, it must suffice if I barely allude to our own fratricidal conflict, which, by God's great mercy, resulted in the preservation of our cherished Union. A single reminiscence only I wish to put on record here, partly because it connects itself with the tone of our Christianity, and partly for a reason personal to myself. Immediately on the surrender of the Southern forces in April, '65, you listened to a sermon from this pulpit entitled, "THE PEACEMAKERS," in which it was attempted to show that "the true function of the church in respect to war is threefold. (1.) If possible, to prevent war. (2.) If this be unavoidable, to attemper and mitigate it. And (3) to do whatever may be lawful and right to bring war to an end, and to restore a just, humane, and Christian peace." Seven weeks afterwards, the war being over, you listened to another sermon, entitled, "THE PEACE WE NEED, AND HOW TO SECURE IT."

A sentence or two from this sermon may exhibit its aim and purport.

"A lofty mission it is that invites our efforts. To heal our country's wounds, to repair its desolations, to soothe its sorrows, to allay its enmities, to replace prejudice, discord, and confusion, with candor, respect,

and kindness; and to resuscitate the various agencies, moral and material, which may cement the Union, and renew its prosperity;—this is the sublime task which invokes the generous co-operation of all lovers of their country. Its difficulty is conceded. But there is a power, and only one, by which it can be accomplished." "The pervading presence and power of the Gospel of Christ is the grand necessity of our country."

Both these sermons were published by the concurrent action of gentlemen in the congregation representing the two great political parties. Meanwhile our General Assembly, convening at Pittsburgh in May, '65, while the country, though at peace, was still rocking with the convulsions of the war, passed a series of denunciatory resolutions against the Southern Presbyterian Church, which were so palpably unconstitutional that the conscience of the church rejected them, and they are known to this day as the "dead-letter resolutions." The embers, however, which had gone out in the watch-fires of the army, still glowed not only, but freshened up on the altars of the church. The General Assembly of the following year, ('66), in session at St. Louis, adopted several sets of resolutions inspired by the same warlike spirit, and one immediate effect of which was, to drive from us the major part of two of our best Synods, Kentucky and

Missouri. Being a member of that body, I could not forswear my conviction that it is the prescribed mission of the church to heal wounds, not to exacerbate them, to repress strife, not to foment it. Co-operating, therefore, with a small minority of my brethren, like-minded with myself, I withstood, fruitlessly, but to the utmost, this untoward legislation. As I thereby incurred not only harsh censures from without, but the displeasure of some of my own people, I feel a peculiar pleasure in reminding you that the entire church has now come to the ground assumed by that humble minority, and that the United General Assembly of last Spring, by a *unanimous* vote, declared the obnoxious resolutions of '65 and '66, and the corresponding measures of the then New School Assembly, to be "NULL AND VOID." This is only one more proof that love is stronger than hate. What it has done it can do again. The Southern Church now holds aloof, declining the fraternal overtures of our Assembly. But it cannot last. Two great bodies of Christians holding the same Standards, with the same government and worship, allied by the same hallowed traditions, and seeking the same ends, though rent asunder by war, cannot be permanently estranged. I hazard nothing in uttering the prophecy that there are those present who will see that blessed re-union ac-

complished, for which so many anxious and loving hearts, North and South, are yearning.

This allusion is suggestive of the most important organic change which has occurred within the period we are reviewing, among the Presbyterians of our country. I mean the re-union of the two branches of our church. It was not without serious distrust in various quarters that this consummation was brought about; but all parties are now satisfied that the thing was of God, and that there is a blessing in it. As showing the growth of the church, I quote the essential statistics for 1833 (prior to the disruption) and 1873. The Presbyteries have increased from 128 to 172. Ministers, from 1972 to 4534. Churches, from 2,807 to 4,802. Communicants, from 219,126 to 472,023. For the ecclesiastical year ending in April last, the additions to the church by profession were 26,698, and the sum contributed for ecclesiastical and benevolent purposes was $9,622,000. Such an exhibit as this may well inspire the grateful feeling, "What hath God wrought!" While with one heart and voice we praise Him for His "wonderful works" to us and ours, it will be the reproach and sin of our half-million of communicants, if they do not address themselves with renewed energy, faith and devotion, to the pleasing and responsible mission He has laid

upon them, of evangelizing the masses at home and abroad. This cannot be done effectively even by the largest supplies of men and money, reinforced by the utmost activity in the use of them. The real strength of the church lies in its "power with God." And this, again, lies in its faith and holiness. As it lengthens its cords it must strengthen its stakes. Hand-work must draw its sustenance from Heart-work. This vital point protected—the church keeping itself unspotted from the world, and leaning only upon the Arm of its Beloved—there seems no reason why we should not look to see a still greater prosperity, and nobler victories over error and sin than any hitherto vouchsafed to us.

There are reasons of the gravest character why we should aim at this. Not to look abroad, every thoughtful man must perceive that the task laid upon the Christianity of our country is one of colossal proportions. This is evident enough if we consider only the growing millions of people to be supplied with the means of grace, multitudes of them ignorant and depraved, and, in remote frontier regions, ever tending towards barbarism. But this consideration aside, there are four unseemly features thrusting themselves forth upon the fair seeming of the Republic, at once too conspicuous to be ignored, and too threatening to be trifled with.

One of these is the new phase of infidelity, transplanted from Europe, and which finds here a genial soil. Up to the present era, the great leaders of science and philosophy, such men, for example, as Boyle, Newton, Herschell, Cuvier, Davy, Locke, Reid, Stewart, Brown, Edwards, and others, have usually had their place among the disciples of the cross. Now a school of scientists and another school of metaphysicians have arisen, who, hopelessly distracted among themselves, are agreed in denying the recorded facts of the Bible, and all the distinctive doctrines of the old historic faith. It is a calumny to assert, as is often done, that Christian theologians are alarmed at the alleged discoveries and specious theories of these men. We feel no apprehension that the rocks or the stars, the brute animals or the human constitution, can be made, unless by the aid of the rack and the thumbscrew, to yield a tittle of testimony against the Divine origin and supreme authority of the Sacred Scriptures. But what we do fear is, that in an age pre-eminent like the present for its intellectual pride, the lofty pretensions of these teachers may mislead and destroy many who know little or nothing of the Bible, and who will drink in the poison without applying the antidote.

A second sign upon our horizon is the revival of

Romanism. It was generally supposed that the Papacy had reached the climax of its dogmatic heresies at the Council of Trent. The world, therefore, has looked on with amazement, to see two fresh falsehoods of horrid mien invented within the last few years, and, under penalty of anathema, imposed upon the consciences of its deluded millions as God's truth, to wit: the Immaculate Conception, and the Infallibility of the Pope. Whether it was this last and greatest stride of impiety that filled its cup of iniquity to the brim, we know not. But certain it is, that from the day that blasphemous decree was enacted the Papal See has reaped nothing but disaster in Europe. In Italy, its own seat of empire, in Germany, in France, even in Austria and Spain, it has encountered constant defeat and humiliation. But, strange to say, baffled and prostrated as it has been at home, it is seeking, not without some tokens of success, to reconstruct its dilapidated throne in England and America. Helpless in Roman Catholic countries, which have wilted under its baleful sway, it is naturally covetous of the wealth, and power, and happiness of the two great Protestant nations of the globe. England and the United States have become the chosen seats of its proselyting schemes. Need we shrink from the conflict it invites? By no means.

But when it is considered (1) that the most formidable, because the most unscrupulous, of all its fraternities, the Jesuits, partially or absolutely expelled from various European States *thirty-nine times* prior to the suppression of the Order in 1773, and now once more suppressed by the Romish Cabinets, are flocking to our shores, and will largely conduct their operations here; (2) that there are tens of thousands of so-called Protestants who refuse to distinguish between opposition to a corrupt system and enmity to its misguided followers; censors who would have charged the Saviour with hostility to the Jewish people because, in very kindness to their souls, He warned them against the unscriptural glosses and traditions of the Pharisees; (3) that the whole Ritualistic wing of one of our prominent sects is simply a well-ordered nursery for Rome; and (4) that we have on every side demagogues who would not scruple, if it were deemed politic, to barter our Public School system or anything else we have, for votes; when these things are considered, it will be acknowledged that our Christianity must have all its resources at command, if it would counterwork the devices of this its ancient and implacable foe.

One of the topics just adverted to is of sufficient importance to be noted as a third and distinct factor

in the array of heterogeneous elements combined against true religion. In my Quarter-Century sermon the hope was expressed, that the controversy forced upon the other churches by the Oxford Tract party, might not be renewed. It was a bootless wish. The Popish leaven which the imperious will, first of Henry VIII, and then of Elizabeth, forbade the Reformers to eradicate from the established church, has proven a fatal legacy to the successors of Cranmer and Latimer, Hooper and Ridley, Bradford and Jewell, in every subsequent generation. Now, as at the Reformation, it might be said to that church, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Not only are these two peoples as dissimilar in tone, and purpose, and effort, as were Jacob and Esau in their physical characteristics; but the younger have shown themselves strong enough to conquer the elder. For, undeniably, evangelical Christians were the first fruits of the British Reformation. The school of Bancroft and Laud came afterward. Their advent was the signal of a conflict which has continued to this day, and which has palpably reversed the primal relations of the parties. The younger has waxed stronger and stronger,

and the elder has waxed weaker and weaker; and the prospect just now is not hopeful as to the final result.

If this were purely a domestic quarrel we could not intermeddle with it. But it is much more. The Ritualists are not content with defiling the graves of their own Reformers. They revile the very name of "Protestant." Constituting a fraction of the very smallest among the leading denominations of Christendom, they claim an exclusive partnership with Rome (although spurned by her) in the promises and immunities of the "Church of the living God." All other churches are branded as pseudo churches; all other ministers as usurpers; all other ordinances as invalid. This in itself is simply ludicrous; it reminds one, as the Princeton Review said some years ago, of that amusing way the Chinese have of calling all other nations "barbarians." But it has a graver side. These people are substituting a sacerdotal system for the faith of their and our fathers. They are sapping and mining at the very foundations; putting "the church" in Christ's place; and, if not of design, yet practically magnifying the externals of worship above the cardinal doctrines of the Gospel. Although numerically a small minority among the professing Christians of the land, they have ample wealth and fanatical zeal. Addressing themselves to that passion

for a sensuous religion which is the common inheritance of the unrenewed heart, and superadding the blandishments of pomp and fashion, there is ground to apprehend the worst from their proselyting efforts, especially in a country abounding with families who are ready to adopt any creed or any ritual which may promise to introduce them into a *social* sphere superior to their own. The experiment is not novel. The Ritualism of which we are speaking is nothing but embryonic or imperfectly developed Romanism: "Popery without a Pope," as Gregory XVI wittily styled the type of it which was prevalent forty years ago. And they who would see whereunto it may, and logically must grow, have only to look at that great apostacy of which the long suffering nations of Europe are just now trying to rid themselves. Humiliating it is that Italy, which has long been the chief dependence of our paper mills, should not only send us the raw material of commerce, but find here a ready demand for her discarded ecclesiastical frippery. But so it is. Our mimic Romanists rightly judge that this is their appropriate costume. What could be more becoming to a set of earnest workers who, though contesting the Roman supremacy, are indirectly and, if you will, unconsciously, toiling to bring back the halcyon days of Leo X, and Cajetan, and Tetzel?

In making these remarks, I utterly disclaim any hostility to our sister church. Differing from the other churches of the Reformation in its government and rites, it holds in its Creed and Articles, the same theology. The Mother Church has in past years waged a mighty and successful conflict with the Papacy. It has been baptized with martyr blood. It has enriched the world with very numerous examples of a piety as pure, as beautiful, and as beneficent, as any type of Christianity produced in any land or under any tutelage since the Apostolic age. There are at this moment multitudes within its communion, on either side of the water, who would adorn any branch of the church at home or abroad. And, if the remark may be permitted, there are many among its attached and devoted children, whom it is my pride and pleasure to claim as my esteemed personal friends. But "they are not all Israel, which are of Israel." When men array themselves against God's truth, and attempt to subvert the faith once delivered to the saints, a position within the church only enlarges their capacity for mischief, and makes resistance to their devices a more imperative duty. The evangelical Christians of that communion see their all at stake in this contest, and other churches are bound to make common cause with them against a common adversary.

The fourth ominous token alluded to, is the prevalence of Idolatry. It will not be surprising if some future historian, in giving an account of our condition at the present period, should say—"In respect to religion, the population was about equally divided between worshippers of the true God and worshippers of MAMMON." Would this be a slander? Go to the Courts, the Prisons and the Penitentiaries. Go to our Stock Exchanges. Go to Congress and the State Legislatures. Open your Journals and read the daily record of brutal crimes, and still more, of dishonesties of every type and hue, and say whether Mammon be not our chosen god. Say whether the extinction of slavery and the suppression of rebellion can avail to save a country which has this mercenary passion eating like a cancer at the core of all public and all private virtue. Here surely is an adversary meet for our Christianity to grapple with; for nothing short of a superhuman power can master it.

Taking the gauge of these four characteristics only, it will be conceded, that neither our own nor any other evangelical church can discharge its duty to the country without putting on the whole armor of God. The imperative demand is for a higher spirituality on the part of individual believers, for more earnest labors, and for a closer union and greater concentra-

tion of purpose and methods among the churches. To this result things are tending. The recent meeting of the "EVANGELICAL ALLIANCE" in New York, the most remarkable religious convocation ever witnessed in this hemisphere, illustrated the essential unity of genuine Protestanism, and gave presage of concerted and efficient action for the promotion of pure Christianity, beyond anything the modern world has yet witnessed. Let us thankfully accept the omen and, in our several spheres, help forward this auspicious movement so fraught with blessing to our own land not only, but to the whole human race.

I find the temptation almost irresistible, to dwell upon other topics which must crowd themselves upon any one who sits down to write of the last forty years. In many respects, the whole aspect of the world is changed. Our own national domain has been extended to the Pacific coast; the States have increased from twenty-four to thirty-seven; and the population from fourteen to forty millions. Numerous unknown regions of the globe have been explored. Persia, Japan, and large portions of Africa, have been brought into relations of commercial intercourse with Christian lands. A new atlas has become necessary even for Europe. Steam and electricity are annihilating time and distance. Geology is rifling the solid earth of its

secrets. Astronomy is adding new planets to our system, measuring the distances of the fixed stars, and, aided by chemistry, resolving the mystery of light, and boldly interrogating the sun as to his composition and laws. Jurisprudence is constructing fresh safeguards for constitutional liberty, and adapting its codes to the altered conditions of society. Medicine has already augmented by several years the average duration of human life. Slavery, serfdom, despotism, where they still survive, are betraying signs of weakness. The nations are everywhere sighing and struggling for freedom. Truth and error, right and wrong, are keeping all Christendom alive with their conflicts. Commerce and finance are driving their mighty mechanism with a momentum unknown to the fathers—and just now (it may be added), since they *would* scorn the lessons of experience and persist in sowing the wind, reaping, for the fourth time since '33, the inevitable whirlwind. Amidst the universal jar and tumult, the Gospel of Christ halts not in its benign work; goes forth on its mission of love and mercy through Protestant and Papal, Mohammedan and Pagan lands; and ceases not to cry in every tongue and to every people, "Behold the LAMB OF GOD who taketh away the sin of the world!" What wonders are accumulated upon this age. Surely it is

a greater privilege to live now, and especially to begin life now, than at any former period of the world's history. My dear young friends, where much is given, much will be required. Show yourselves worthy of your imperial birth-right.

Returning to ourselves, and drawing this too protracted discourse to a close, all the Presbyterian Pastors whom I found here in '33 are dead except one, who long ago removed from the city. Another exception I am most happy to make now, since my beloved brother, the Rev. Dr. Chambers, with his very prosperous church, has recently come back into our fold—an honored servant of the Lord Jesus Christ, who is fulfilling the forty-eighth year of a most faithful and useful ministry. The only other pastors whose installation antedates my own, are the Rev. Dr. Morton, of St. James' Episcopal Church, and the Rev. Dr. Furness, of the Unitarian Church. Under the Methodist discipline frequent change of pastors is the normal law. In the other denominations, our own included, most of the congregations have had a succession of pastors. The necrology of Presbyterian ministers, pastors and others, resident here, embraces names upon which it were grateful to dwell, if the occasion would permit. Still more would it fall in with my feelings could I indulge myself in reminis-

cences of the dead of our own church. It fills me with solemn, meditative thought, to reflect that if we could call up from the grave all who have departed this life since 1841, (there is no complete record beyond that,) a congregation of seven hundred persons would file in through yonder doors and *fill* these pews. What an assemblage! Infants in arms, laughing children, young men in their strength, and maidens in their bloom and beauty, old men with their crowns of glory, mothers in Israel, eminent merchants, skilled artisans, accomplished engineers, gallant soldiers, ripe scholars, learned physicians, eloquent advocates, profound jurists, generous philanthropists, wise and patient Christian teachers, and very many of the Lord's poor, His choice and cherished jewels. How many hearts would bound at the sight. How many eyes would brim. What household here would not eagerly scan the up-turned faces in quest of the "loved and lost"—the one, two, three, peradventure in some instances twice three, whom death had torn from their arms. "Loved and *lost*," did I say? No, Beloved, the infinite mercy of our Father has ordered it otherwise. By far the greater part of those who are gone, have fallen asleep in Jesus. Not in unkindness to you, but in love to them, He came to take

them to Himself, that they might be where He is, and see and share His glory.

"Mourners they were—they weep not now;
Sick - now they know not pain;
And glory shines on every brow
Of that once feeble train."

My heartfelt sympathy I tender you, alike in your sorrow that they are gone, and in your joy that they are gone to be forever with the Lord.

These bereavements bear one aspect to me which they cannot, except in a very limited measure, present to you. You are immediately concerned in a few of them. I am concerned in them all. I was their Pastor. They were my people. Did I watch for their souls? Did I kindly and faithfully instruct, warn, comfort, and guide them? Did I leave nothing undone which might help to extricate them from the toils of sin, to establish them on the sure foundation, to cheer them in their work and warfare, and to insure their final triumph? Alas, dear friends, as this question has often thrust itself upon me while performing the last rites for our dead, so it comes upon me with overwhelming power at this moment. I dare not say, I have done all that I ought to have done for the dead. I know that I have not. One thing I may humbly venture to re-affirm. I have for forty years

preached the Gospel from this pulpit. I have set before all who worshipped here, the way of life and the way of death. I have constantly invited and urged you to come to Christ, and I have habitually tried to comfort the people of God. For the favor with which these ministrations have been attended, I again bow my knees before God in grateful adoration. For the sins and failures which have deformed these services, I again supplicate forgiveness.

What, then, is the great lesson of this Anniversary for you and for me? We are all passing away. In the nature of things, I cannot expect my ministry to be prolonged for many years. It may terminate at any moment. Yes, and any Sabbath may see some of your seats vacant. Are we ready for the summons? Have we fled to Christ? Are we sprinkled with His blood? Are we clothed with His righteousness? Are we imbued with His spirit? Are our loins girded and our lamps trimmed, as those who wait for the coming of their Lord?

My dear people, bound to my heart by so many sacred ties, on that day when the ransomed shall be gathered at the right hand of Christ, I would that not one of you should be wanting. And I close up the record of these forty years with the fervent prayer to "the Father of our Lord Jesus Christ, of whom the

whole family in heaven and earth is named, that He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God.

NOW UNTO HIM THAT IS ABLE TO DO EXCEEDING ABUNDANTLY ABOVE ALL THAT WE ASK OR THINK, ACCORDING TO THE POWER THAT WORKETH IN US, UNTO HIM BE GLORY IN THE CHURCH BY CHRIST JESUS THROUGHOUT ALL AGES, WORLD WITHOUT END. AMEN."

APPENDIX.

(*See Preface.*)

I.

The Pastor's health having failed in the Spring of 1847, his Physicians decided that a year in Europe was "indispensable." His resignation was immediately sent to the congregation. By a unanimous vote, they not only declined to accept it, but made generous provision for the supply of the pulpit during his absence.

II.

Proceedings of the congregation on the occasion of the Pastor's election, by the General Assembly of 1853, to a Professorship at Princeton, (copied from one of the newspapers of the day.)

PRINCETON AND DR. BOARDMAN.

Resolutions adopted unanimously at a Congregational Meeting of the Tenth Presbyterian Church, of Philadelphia, held June 7, 1853.

WHEREAS, The General Assembly of our Church, at its recent meeting in this city, elected our Pastor,

the Rev. Henry A. Boardman, D. D., to the office of Professor of Pastoral Theology and Church Government in the Theological Seminary at Princeton; and whereas, this congregation feel it to be due equally to their Pastor and themselves, and to the venerable body that has been named, to give some expression of their views and feelings in the matter, therefore,

Resolved, 1. That we, as a congregation, under our present Pastor, are now, and have always been, entirely united and harmonious; that we have been greatly blessed and prospered under his ministry; that we entertain for him the most cordial love, and the most unbounded confidence; that his separation from us would be the sundering of ties which are of longer growth than those which, in a majority of cases, bind together husband and wife, parent and child, brother and sister; and that we cannot contemplate such a separation without a feeling of bereavement akin to that which marks the dissolution of any of those strongest and tenderest of the ties of human affection.

Resolved, 2. That, much as we love Dr. Boardman, and deeply as we should feel and deplore his loss, yet it is not this consideration mainly which moves us to the belief that duty does not call him to the relinquishment of his present pastoral office; that Dr. Boardman, by his commanding talents as a preacher and writer, and by other eminent qualities, equally rare and peculiar, is, in our opinion, fitted, as few men are, for the office of a prominent city pastor; and that, by the consistent and conspicuous use of these high qualities, during a period of twenty years, he has acquired a wide-spread and most important influence, not only among his own congregation and throughout the entire Presbyterian community, but among other denominations, and especially among professional gentlemen, lawyers, physicians, merchants, men of literary and scientific pursuits, and generally among those whose views and characters contribute materially to shape the views and characters of the community.

Resolved, 3. That the importance of such a man, in such a post, is, in our opinion, greatly underrated by those who would take Dr. Boardman from us;

that much as we value and love the Princeton Seminary, we think the vacancy there existing, even if continued for another twelvemonth, would be less disastrous to the cause of religion at large, than would be the removal of Dr. Boardman from Philadelphia; that the true issue, in this case, is not between the Princeton Seminary and one isolated congregation, but between that Seminary and the cause of Christ, already greatly weakened, in a great commercial metropolis numbering nearly half a million of souls; that while Princeton has such men as those pre-eminently able divines who now fill its leading chairs, no vacancy could be so felt as would be the loss of Dr. Boardman to this great and growing city.

Resolved, 4. That the personal and commanding influence among all classes in the community, which Dr. Boardman has acquired during his long continuance in his present charge, would be entirely lost to the cause of Christ by his removal; that the leaving of his present charge for the one tendered to him at Princeton, is quitting a field of great and certain usefulness for one that is at least untried, and that would certainly bring, upon a constitution already impaired by labor, the burden for active preparation for new and exhausting duties requiring full health and unbroken energies.

Resolved, 5. That the influence of Dr. Boardman in awakening young men to a sense of their duty in reference to the claims of the Gospel ministry, has been extensively blessed by the Great Head of the church; that, in our opinion, he does render, and may continue to render as essential service to the cause of religion in his position as pastor of a large metropolitan congregation, as in any other in which he could be placed; and that this consideration is entitled to the greater importance when we consider how few candidates for the ministry are now coming forward in any of our churches.

Resolved, 6. That in addition to the considerations which have been already presented, there are others likewise of a general nature, and worthy of grave consideration, though connected with the movements of this particular congregation; that, under the promptings, and in accordance with the well-known and earnest wishes of our Pastor, we, as a congregation, have entered upon a plan for forming a new church and congregation in the midst of a most influential and wealthy population in the southwestern part of our city; that this plan, now nearly matured, and about to be consummated by the erection of a suitable church

edifice with ample accommodations, is, in the providence of God, so connected with the personal ministrations of Dr. Boardman, that his removal will entirely undo what has been already done, and will, in fact, extinguish that important prospective church; and that, furthermore, the failure of this enterprise will have the effect to retard, in other respects, the great cause of church extension, now so auspiciously begun in this city.

Resolved, 7. That while, as personal friends of our beloved and venerated Pastor, we cannot be insensible to the high honor which has been paid him by the General Assembly, in selecting him to this important Professorship, we do yet earnestly entreat him to take into serious consideration the facts and arguments which have been now presented; nor are we without a confident hope that he will see his way clear to continue the relations which he has so long, so honorably, and so usefully held among us; that such an issue to the present crisis would be received by us as a signal token of the Divine favor; and that we would thereby feel distinctly called upon, as a memorial of God's goodness, to engage with renewed zeal in the important Christian enterprise already named.

Resolved, 8. That a Committee of five be appointed to wait upon the Pastor, to urge upon his consideration the views of the congregation, as contained in these resolutions, and as otherwise expressed at this meeting.

III.

Letter of Citizens of Philadelphia, referred to on page 42 of this volume.

PHILADELPHIA, *June 8th, 1853.*

TO THE REV. HENRY A. BOARDMAN, D. D.

REVEREND AND DEAR SIR:—

Although not members of your congregation, and some of us not having the honor of your personal acquaintance, we have ventured to address you in regard to the recent action of the General Assembly

of the Presbyterian Church, inviting you to the chair of Pastoral Theology and Church Government, in the Theological Seminary at Princeton.

As civilians, and belonging, many of us, to other communions than your own, it would ill become us to say anything on the question, as it lies between you and the Theological Seminary just named. That Institution, no doubt, has strong claims upon your consideration, and we are not surprised that the venerable body who have the control of its appointments, should have had their attention directed as it has been, in seeking to supply the vacant professorship. But, as citizens of Philadelphia, and interested in whatever concerns its general welfare, we desire to have a hearing. In common with our fellow-citizens, we have seen with no little satisfaction the weight of influence, which, as a Christian pastor, you have gradually acquired among various important classes, not often brought within the sphere of religious teachings—the happy manner in which you have connected the claims of Christianity with the highest intellectual and social culture, making it thereby attractive to gentlemen of education and refinement, without at all derogating from its divine character and authority—the clearness and emphasis with which, at different times, you have set forth the social and relative duties of those

engaged in the various learned Professions, as well as of merchants and others employed in the pursuits of commerce. We have learned to recognize in you, not merely the pastor of a single congregation, but the dignified expounder of commercial and professional morals, whose teachings and whose personal character are of public importance. We feel that your departure from Philadelphia would be a loss not easily repaired, to the public Christianity of a great commercial metropolis. It is for this reason that we have presumed to address you on the question now awaiting your decision, and very respectfully to say, that, as citizens of Philadelphia, we are interested in the result.

Your most obedient servants,

HORACE BINNEY,
GEORGE M. DALLAS,
CHARLES J. INGERSOLL,
WILLIAM M. MEREDITH,
JAMES DUNDAS,
GARRICK MALLERY,
JOEL JONES,
CHARLES GILPIN,
P. MCCALL,
THOMAS BIDDLE,
ROBLEY DUNGLISON, M. D.,

MORTON MCMICHAEL,
ROBERT M. BIRD,
SAMUEL V. MERRICK,
THOMAS I. WHARTON,
A. L. ELWYN, M. D.,
WILLIAM H. ALLEN,
OSWALD THOMPSON,
ST. GEORGE TUCKER CAMPBELL,
HENRY MCMURTRIE, M. D.,
WILLIAM B. REED,
SAMUEL F. SMITH,
HENRY M. WATTS,
JOHN TUCKER,
JOHN RICHARDSON,
WILLIAM DUANE,
CHARLES MACALESTER,
THOMAS D. MUTTER, M. D.,
JOHN CADWALADER,
RICHARD S. SMITH,
LAWRENCE LEWIS,
J. R. TYSON,
HENRY J. WILLIAMS,
HENRY VETHAKE,
JOSEPH PANCOAST, M. D.,
CHARLES GIBBONS,
SAMUEL BRECK,

CALEB COPE,
JAMES MARKOE,
WILLIAM A. BLANCHARD,
JOHN GRIGG,
STEPHEN COLWELL,
CHARLES INGERSOLL,
GEORGE CADWALADER,
FRANCIS N. BUCK,
J. J. VANDERKEMP,
WILLIAM D. LEWIS,
WILLIAM HEYWARD DRAYTON,
H. PRATT MCKEAN,
BENJAMIN KUGLER, M. D.,
M. RUSSELL THAYER,
D. HADDOCK, JR.,
WILLIAM VOGDES,
JOHN C. MITCHELL,
JOSHUA LIPPINCOTT,
EDWIN M. LEWIS,
FREDERICK BROWN,
THOMAS EARP,
JOHN K. MITCHELL, M. D.,
JOHN HASELTINE,
CHARLES E. LEX,
JOHN S. RIDDLE,
SAMUEL ALLEN,

JOHN SPARHAWK,
R. E. ROGERS, M. D.,
MATTHEW NEWKIRK,
FRANCIS WHARTON,
S. R. WARRINGTON,
JOHN H. CAMPBELL,
THOMAS FLETCHER,
BENJAMIN B. REATH,
THOMAS REATH,
G. M. TROUTMAN,
J. B. LIPPINCOTT,
DANIEL SMITH, JR.,
A. V. PARSONS,
THOMAS L. BELL,
JOSEPH PATTERSON,
THOMAS SMITH,
DAVID REEVES,
ALBERT G. WATERMAN,
JOHN SIBLEY,
AUGUSTUS HEATON,
E. OTIS KENDALL,
JAMES H. ORNE,
J. M. TYLER,
SAMUEL WRIGHT,
JOHN C. WEBER,
ISAAC ELLIOTT,

JOHN R. BAKER,
JOHN B. MYERS,
JAMES L. CLAGHORN,
STEPHEN H. BROOKE,
B. T. PRATT,
ALBERT MOLTON,
WILLIAM G. BILLIN,
THOMAS G. HOLLINGSWORTH,
ARCHIBALD McINTYRE,
JONATHAN PATTERSON,
EDWARD D. WOODRUFF,
GEORGE PHILLER,
GEORGE W. BIDDLE,
JOHN W. ASHMEAD,
A. J. LEWIS,
ARTHUR G. COFFIN,
JOSEPH A. CLAY,
SAMUEL JACKSON, M. D.,
JAMES BAYARD,
ISAAC HAZLEHURST,
JOHN FAUSSET,
FRANCIS HOSKINS,
S. B. BARCROFT,
THOMAS BEAVER,
JAMES PAGE,
J. CARSON, M. D.

IV.

The Pastor's resignation, in October, 1871, (from a published report of the proceedings of the congregation.)

REV. DR. BOARDMAN.

A congregational meeting of the Tenth Presbyterian Church, Philadelphia, was held on the 10th of October, instant, [1871] to consider the resignation of the Pastor, Rev. Henry A. Boardman, D. D.

After the reading of a letter from the Pastor, it was, on motion of the Hon. J. K. Findlay, unanimously resolved that the following minute should be entered on the records of the church:

1. The pastorate of the Rev. Dr. Boardman over this Church has existed for more than thirty-eight years. In that time the uniform purity of his life, the wisdom and discretion which have marked his intercourse with us, the generosity and kindness of his heart, and the tender sympathy which he has exhibited in our seasons of sickness and sorrow, have bound us to him in bonds of affection, whose strength it is believed has rarely been equalled, and never surpassed, in the case of any pastor and his people.

2. In the public ministrations of the sanctuary, his correct taste, his accurate knowledge of the Word of God, his large acquaintance with the human heart, his powerful reasoning and his persuasive eloquence in presenting the truths of religion, have combined to render him one of the great ornaments of the American pulpit.

3. The last previous occasion on which the continuance of his pastorate came before his congregation was in the year 1853. After he had declined calls from

some of our most important churches, and refused invitations to preside over several distinguished literary institutions, the General Assembly of the Presbyterian Church elected him, against his will, one of the Professors in the Seminary at Princeton. Thereupon, this congregation, its Session and Trustees, rose up with united energy, and presented their protest against his removal. The Governor of the State, in a written communication, seconded their opposition. The leading members of the bar and business men of the city also presented to the public their remonstrance, so that it became impracticable to carry out the resolution of the Assembly.

4. For more than fifteen years longer he discharged, without interruption, the duties of his great office. On the 6th of January, 1868, he preached discourses which it was believed he had never surpassed. On that night he was stricken with disease, and for several months the issue was doubtful, until, by God's good providence, he came out of the trial with his great faculties wholly unimpaired. During this conflict he was watched by his people with the affectionate solicitude which more resembled that of children for a parent, than of a people for their pastor.

After the adoption of these resolutions, addresses were made by various gentlemen, and the congregation then, with great cordiality, again refused to accept the Pastor's resignation.

437 9